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THE MENORAH

A Monthly Magazine

OFFICIAL ORGAN OF THE B'NĒ B'RĪTH

EDITED BY BENJAMIN F. PEIXOTTO

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VOL. I.

JULY TO DECEMBER, 1886

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THE MENORAH

Official Organ of the I.O.B.B.

Prefatory

39 BROADWAY,
NEW YORK, *January 25, 1886.*

JULIUS BIEN, Esquire,
President of the Executive Committee, Independent Order B'nē B'rīth.

DEAR SIR AND BROTHER:

In your Message to the General Convention held in this city March 1-6, last year, referring to the resolution of the Convention of 1874, authorizing the Executive Committee to establish an official organ of the Order, you say: "A medium for official communication with the Order at large, and for the discussion of questions of a permanent and temporary character, affecting the interests of the Order, seems now to have become a necessity." You give as your opinion "that a monthly journal should be issued, devoted chiefly to the affairs of the Order, also giving a summary of the principal events affecting the interests of the Jews throughout the world, and containing other select matter for the instruction and information of our brethren" (P. 52--53). The report of the Committee on the President's Message (P. 129) says, "We endorse the recommendation of Bro. Bien for an official monthly organ of the Order, provided it contains a true exposition of the aims and objects thereof," etc., "and provided further that no taxation be imposed; pledging ourselves, however, in advance, to give it our heartiest and sincerest moral support," etc., etc.

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This report and endorsement was (P. 152) adopted by the Convention. No provision being therefore made by the Convention for the Official Organ, and its establishment having been left to private initiative, I have the honor, as a member of the Order of thirty years' standing, to propose to your Honorable Executive Committee, the foundation of such a periodical under the title of THE MENORAH, and to have for its aims and objects, the ideas and purposes suggested by you, endorsed by the Committee and approved by the Convention, as well as those in consonance therewith, and likewise submitted and adopted (page 111) by the Committee on Intellectual Advancement.

I propose to publish this Monthly at a subscription price, postage included, of $2 per annum for the United States, and $2 50 for all other countries of the Postal Union.

I propose to offer to the Executive Committee or such of its members as may be chosen therefrom, its supervisory control as the Official Organ of the Order.

In return I but ask that the publication of all official communications, laws, etc., and of all extra copies demanded, be paid for by the Executive Committee at the same rates as heretofore paid for such separate publication, or at such as may be mutually agreed upon. I ask also the co-operation and collaboration of the Executive Committee towards its moral and intellectual success.

I desire to commence this publication at as early a day as possible. Trusting to receive an early and favorable reply, I am, in true fraternal love,

Very faithfully your brother,

BENJAMIN F. PEIXOTTO.

DESIGNATION OF THE OFFICIAL ORGAN.

NEW YORK, *June 1st, 1886.*

B. F. PEIXOTTO, Esquire,

DEAR SIR AND BROTHER:

Your communication of Jan'y 25th, 1886, has been duly considered by the Executive Committee, at its meeting of May 23d, 1886, and it was resolved:

1. That, exercising the authority vested in us, we constitute your proposed Monthly Journal the OFFICIAL ORGAN OF THE ORDER.

2. That we thereby do not assume any pecuniary responsibility or liability whatever, either on our own behalf or on that of the Order.

3. That we will not be responsible for any publication in said Journal beyond the official communications emanating from this Committee.

4. That the President and Secretary be authorized to enter into an agreement for the publication in the Journal of official communications and documents.

5. That we reserve the right to terminate the official character of, and our connection with the Journal, whenever, in our opinion, the interests of the Order shall demand it.

6. That we will use our best endeavors individually and by an appeal to the lodges and members of the Order, to promote the success of your enterprise.

(Signed),

[L. S.] JULIUS BIEN, *President.*

M. THALMESSINGER, *Secretary.*

INDEPENDENT ORDER OF B'NĒ B'RĪTH

OFFICE OF THE EXECUTIVE COMMITTEE.

To the District Grand Lodges, Lodges and Members of the I. O. B. B.

GREETING!

From the foregoing correspondence you will learn that a long felt want is now to be satisfied.

THE MENORAH, a monthly journal devoted to the interests of the Order, and its recognized official organ, will appear on July 1st, 1886, under the editorship of Bro. Benjamin F. Peixotto. Successive General Conventions of the Order since 1874, have expressed their approval of such a publication and have authorized the Executive Committee to call it into existence, and the last convention (March, 1885), unanimously recommended it in the following words:

"We endorse the recommendation—for an official monthly organ of the Order—provided it contains a true exposition of the aims and objects thereof and provided further that no taxation be imposed; pledging ourselves, however, in advance, to give it our heartiest and sincerest moral support. For we fully recognize that in a true exposition of the principles underlying this Order lies the future prosperity and perpetuation of our beloved institution, and no less the social recognition by all classes of cultured and intelligent citizens."

Various circumstances, pressing claims of other objects, and, more particularly, the difficulty in finding a properly qualified brother willing to enter upon an enterprise dependent for its success on the voluntary support of the brotherhood, have until the present time delayed its publication. Happily our Worthy Brother Peixotto, who has held in the past the highest offices in the Order and who has been honored by distinguished trusts of the nation, has come forward to undertake this important task.

Endowed with high intellectual abilities, with an experience gained by many years of active work in the Order he brings to his labors a warm, generous heart, a deep devotion to and enthusiasm for our noble cause. It rests with you to ensure merited success by liberal support and earnest co-operation. Our Order, grown into a powerful society, divided and sub-divided into districts and lodges, separated by great distances, the ocean now even intervening, stands in need of an instrumentality for official communication, for the expression and interchange of ideas and sentiments, for the development of a higher intelligence and culture, and especially to impress the brotherhood more intimately with what should be an ever present thought, its *Unity*, its *Solidarity*.

Here it is offered, and we call earnestly and urgently on the constituted authorities of the Order and all its lodges and members who have its welfare and prosperity at heart, to give THE MENORAH their utmost aid, to make it in fact as in name the OFFICIAL ORGAN of the B'nē B'rīth, wherein brothers will find in connected and continued form a true history of our work towards the realization of the lofty principles and aspirations of our beloved Order.

(Signed),

[L. S.] JULIUS BIEN, *President.*

M. THALMESSINGER, *Secretary.*

NEW YORK, *June 1st, 1886.*

THE MENORAH

VOL. I. *JULY, 1886* NO. 1.

Introductory.

THE Independent Order B'nē Brīth has nearly completed fifty years of existence. It has in this comparatively brief period laid the foundation of an organization whose power for good has been potent and far-reaching.

From ocean to ocean, from the cool rivers and lakes of the North to the balmy waters of the Gulf, in almost every State and Territory its lodges and its members are to be found. Nay, it has gone beyond the seas, and established its affiliations in the Old World as well as the New.

Its work has been one of humanity and charity, not confined to its brethren exclusively, but extending unto and embracing those of other climes.

Not in vain have the dwellers by the banks of the Danube or the Neva, on the shores of the Mediterranean and the plains of Syria appealed to their American brethren. In the darkest days of persecution, when others failed, the Bnē Brīth have rallied to their rescue, and brought both material and moral support to mitigate present miseries and inspire hope and courage for the future.

In its direct and practical work; its ministering to the wants of the sick; in cheering the last moments of the dying; in burying the dead; in comforting the widow and fatherless; in giving refuge and retreat to the aged and infirm, the Order B'nē B'rīth has proven its claim to rank among the first of philanthropic societies.

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On the shores of Lake Erie, on the banks of the Hudson, on the Pacific Coast, and by the great father of rivers, it has reared its Orphan Asylums, its Foster Homes, and its Homes for the Aged and Infirm.

Nor has it limited its benefactions to those of its own membership, but in the sovereign right of its lodges and the voluntary offering of its members, it has lent a helping hand to the general cause of charity and enlightenment.

Nor have its higher aspirations been forgotten in the exercise of its more immediate and material obligations. The cultivation of the intellectual faculties of its members has from the first formed one of its leading objects. It has sought to disseminate pure and refined conceptions of moral and spiritual duty, and those elevated sentiments which emancipate and ennoble the spirit. The libraries and literary exercises of its Lodges attest its efforts in this direction.

The history of the Order through every vicissitude, in spite of many discouragements, in the teeth of strong prejudices begotten of misconception, has steadily and firmly advanced in its spiritual as well as material power.

If this advance has at times seemed slow, if the outward and external manifestations have not been equal to the ardent wishes of its more ambitious champions, it has, nevertheless, been sure and certain, made in circles and cycles reaching always to that future which should in its own good season consummate its loftier mission. The æsthetic comes only with true culture, and true culture is the result of those innate conceptions which education brings to the soul as dew and sunshine to the flower.

The time has now arrived when the Order may address itself more distinctly and exercise its influence more potentially for a higher culture.

This magazine is founded in this behalf and with this

aim. As the Official Organ of the Independent Order B'nē B'rīth, it will not only seek to draw closer the ties of fellowship among its own members, but by the propagation of its principles invite others to unite in its work of enlightened philanthropy and true culture.

The lines which divide the brethren into Districts and Lodges are after all like those which separate the States of the Union, merely artificial, established principally for the purpose of better government and administration.

It is largely so with those who have not yet affiliated with us and who remain ostensibly strangers.

In reality all Israel are brethren, ready at the call of danger, to rally in defence of the old flag made all the more dear by the trials and tribulations through which it has passed. *L' Union fait la force* and that strength and power which Union gives has enabled the Order to achieve the results to which at this hour it can justly and proudly point.

Its continued progress will depend upon its making this Union closer, in cementing the bonds of brotherly love, and realizing its higher objects, in drawing within its circle those who now stand at its portals.

In addition to the publication of the official reports, communications, decisions, etc., of the Constitution Grand Lodge, of the Court of Appeals, of the District Grand Lodges and the movements of the Brotherhood in general, the MENORAH will seek, in pursuance of the declared principles of the Order, to "unite all Israelites" in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art. It is believed that these objects can be best attained by the cultivation of purer tastes, by higher standards of social and intellectual

culture on the principle that "we should do our utmost to encourage the beautiful, for the useful encourages itself." Affording at length a medium for expression—a long-desired want—to those whose gifts of intellect and genius already endow them with power to instruct, edify and enlighten, it will likewise open its pages to those whose merits are yet unrecognized, but in whom the *divine afflatus* may long have struggled for expression. In other words, the MENORAH will be a magazine for the culture, development and instruction of all those whose love of Judaism keeps their hearts proud in the memory of the brilliant achievements in literature, art, science, philosophy and poetry of the illustrious sons of our race whose names have become immortal.

The MENORAH will thus contain reading matter of interest not only to the members of the Order, but their wives and daughters, and for Israelites generally.

A journal of culture, the growing youth of our race will find the MENORAH a true friend to encourage and stimulate their efforts at improvement.

History, biography, poetry, are the truest aids to the cultivation of character and refinement. The MENORAH will prove its claims to the support of all those who value the priceless blessings which lie within the great storehouse of knowledge.

In advocating the special claims of the Order, it will not be oblivious or indifferent to the efforts of all Israelites who aim at the amelioration of our race, whether by charitable or educational means. Nay, the MENORAH will earnestly support every good and noble object, whether it emanates from the Brotherhood or from other associations, and the technical education of our youth will have its particular and fostering care; while we shall do everything in our power to encourage and aid agricultural and mechanical pursuits, which are now

happily engaging the attention and efforts of many from those countries where persecution and Draconic laws have interdicted or prohibited their exercise.

Finally, the MENORAH will advocate and defend the cause of all those who suffer from intolerance or persecution, whether social, civil or political, whether abroad or at home.

The mission of Judaism is the mission of humanity; the mission of the Independent Order B'nē B'rīth is to promote this work; its past record testifies to its being worthy of this great task; its future labors will prove that its broad and enlightened character and influence has reached unto every hamlet in the land and gone beyond the seas, rekindling the ancient fires which have only slept, and renewing in the broad light of emancipated and disenthralled life, the best hopes and noblest aspirations of the soul.

TWO original poems grace the first number of the MENORAH. The one speaks of the everlasting light—the soul; the other of that human love which makes life worth living for, whose noblest work "becomes the throne of monarch better than his crown." Miss Del Banco has caught the true spirit, the aim and object of our work, "Light!" and Mr. Hays has conceived in the scene which he pictures in Naples the sublime heroism of "Charity." "Enlightenment and Charity," "Light and Love," these are not only the watchwords but aspirations and purposes of the B'nē B'rīth. Onward and forward in the great work, press the true champions of the Order, and with them is marching better and better the great army which throngs its columns.

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HISTORY OF THE

Independent Order B'nē B'rīth.*

By Julius Bien.

CHAPTER I.

EARLY TIMES.

FROM the third decade of the present century dates a large German Jewish immigration into the United States. Increased oppression and the enactment of laws restricting the Jews to certain occupations, excluding them from the more honorable vocations of life and closing to them all prospect and preferment to official career or scientific profession, caused a large number to leave their fatherland and seek new fields in a country which, while offering refuge from tyranny and persecution, leaves every man free to develop his highest faculties with equal chance of recognition and reward.

At that period there existed in the city of New York several Jewish congregations, the oldest of which was the Portuguese. A minority of it consisted of native-born Israelites, the descendants of Spanish and Portuguese Jews, who were amongst the earliest Jewish settlers in this country; the rest of emigrants from different countries, who soon after their arrival were desirous of joining a congregation, and gradually assimilated with them, adopting their social and religious habits and customs.

The Portuguese Jews retained all the hauteur and exclusiveness characteristic of their brethren all over the world; they formed at all times a sort of aristocracy among the Jews. In the cities where they established congregations, they remained separate, a caste of their own. They rarely married outside of their circle, and the descendants of the Espinozas,

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Mendozas, Abarbanells, and Ibn-Ezras hardly recognized other Jews as their equals; they clung with great tenacity to the ritual, the forms and ceremonies as they were practised in Spain and Portugal prior to the expulsion of their ancestors from those countries.

Then there was the B'nē Jeshurun Congregation, most of whose members were originally emigrants from England, with a small sprinkling from other parts of Europe. There was also one or two Polish congregations, composed of Polish Jews, who followed the Polish *Minhag*, or ritual, and the Congregation Anshe Chesed, which had but recently been formed by natives of Holland, with whom were united a few Germans and others. Of charitable institutions, one only had any prominence, the well-known Hebrew Benevolent Society; a few other associations were of minor importance, and confined in their benefactions more or less to the congregations with which they were connected.

These represented at that time Judaism in New York.

In the cities of Philadelphia, Richmond, Charleston and New Orleans, a few synagogues were in existence, and none further west than Cincinnati.

The first Jewish prayer-meeting held in St. Louis was on *Rosh Hashanah* (New Year), 1836; and in order to secure the required ritual number of ten males for the service, a search had to be made over the city before that *Minyan* could be obtained. Once, by mistake, or possibly because no more than nine could be found, a non-Israelite, with, however, a scriptural name was called in; he joined the prayer-meeting, and after that attended the Jewish meetings and divine service.

The year 1837, one of great commercial depression and general suspension of business, was most severely felt by the new immigrants, who not only found themselves sadly disappointed in their expectations, raised by the report of the prosperous times of previous years, but worse than all, without friends to advise and without chance of employment, being almost entirely ignorant of the vernacular of the country.

Their situation was truly pitiable. To ameliorate their sad condition strenuous efforts were made by the Hebrew Benevolent and the other Jewish charitable associations.

Bread and money were distributed to relieve their most pressing wants, and such other protection, advice and encouragement afforded, as enabled them to bridge over the worst of their earlier experiences.

In a few years, however, the general condition of affairs improved, and the lot of these poor people gradually changed for the better.

The continued great influx of emigration from Germany increased materially the number of Jews coming from that part of the world, and presently they outnumbered largely those of all other nationalities. A hard working and frugal class, before long they found themselves on the high road to prosperity. New congregations and societies were formed amongst them, and their moral progress would have been equal to their material, had not a spirit of jealousy and intolerance begotten of provincial antipathies and prejudices prevented union and co-operation. Petty rivalries led to frequent brawls, and, arrayed in hostile camps, their unhappy dissensions long prevented progress of any sort, while objects of common good were defeated and overthrown.

Such a state of affairs had necessarily a pernicious influence upon the moral and social life of these people, and seriously affected their position in the community at large, while reflecting upon the character of Judaism in general.

Individuals were found here and there endeavoring to bring about an improvement, but their efforts were of little or no avail; the masses, influenced by perverse and ignorant leaders, persisted in their intestine quarrels and remained incorrigible.

Thus matters went on until a few years later we find some of the younger generation, who had enjoyed advantages of better education, and had seen something more of life and of the world at large, and who had witnessed the progress made in Continental Europe toward reforms in consonance

with the spirit of the age, taking active part and becoming a power in the German Congregations of New York. They exerted no small influence with their countrymen, and the good results of their endeavors were felt by sister congregations.

It became a social necessity for a man of family to join a congregation. Even those who, by virtue of their occupation and long absence from the city, could not be in regular attendance, were yet drawn into its influence; it was no longer a matter of choice, but social standing required that he should visit a synagogue. No inconsiderable number of Jews were in those days mechanics and artizans, others followed mercantile pursuits, while a large number, and especially the younger and but recently arrived emigrants, started their career by peddling in the rural districts.

Twice a year these returned to the city for the purpose of settling their accounts and replenishing their stocks, and as this happened, or was made purposely to happen, during the spring and fall holidays, they availed themselves of the opportunity of joining their brethren in divine services.

The great Hebrew festivals which thus brought to the city the wandering merchant, were the occasion likewise of bringing the young people of both sexes together in social gatherings, which frequently led to matrimonial alliances.

In the meantime the few men of better training and education drew closer together and found encouragement in each other's society; in this circle the conversation often turned upon the means of improving the moral and intellectual condition of their brethren, who stood so much in need of it. How to effect a closer alliance amongst the various congregations and societies, how to lift up the individual man and make him feel his responsibility, and thus surround the cause of Judaism with greater dignity, and to make it more honored and respected by their fellow-citizens of other faiths, these ideas occupied their thoughts and became the object of their endeavors. Their efforts, however, met with no immediate success.

It is true, the men who in those days, to better their

condition, ventured to leave their homes beyond the sea and in sailing ships, to face the risks and dangers of the broad Atlantic, were endowed with a strong will and determination, and their industry and frugality were soon rewarded with success; but this accomplished, they were content to rest upon their laurels, except the opportunity presented itself of basking in the sunshine of such honors and distinctions as congregational life afforded.

There were almost as many *Minhags* or ritual customs as there were congregations; it seemed as if the *Minhag* were the real starters of them. That the congregations should disagree with each other was a matter self-evident, but within the walls of each congregation there was a contest, a struggle for control, and purely from motives of ambition; noise, disturbance, violence were the order of the day, and in the absence of that conservatism, which results from mental training and intellectual culture, most deplorable scenes ensued.

From the meeting room the spirit of contention was transferred to the social circle.

Those who but recently were freed from persecution and intolerance became religious persecutors and fanatics; they ostracised others who dared to entertain different opinions; and pretended to uphold the customs and usages established by tradition as an infallible standard for the present and future.

However, considering all the circumstances, it is quite natural, that men whose intelligence was yet held captive within the confines of a past civilization, should try their energies in defending and preserving the ideas and conceptions, which to them were the highest in the reach of human aspiration.

It will easily be seen from what has been related above, that little impression could be produced by the few who attempted a regeneration within these established organizations. Other means must be found, other methods resorted to.

Influences and forces of greater strength were demanded

to suppress passions so vehement, to eradicate prejudices so deeply rooted, to unite discordant elements, and bring order out of chaos. Influences outside of the narrow walls of synagogues, forces that would forge the incoherent mass, divided and subdivided, and from these discordant elements evoke harmony and concord for the true welfare of all and the honor of Judaism.

To find the ways and means for the accomplishment of these noble objects, to unite those who in reality differed only as to forms, but were one in the essential tenets of their faith; whose antagonisms were not as to principles, but as to the observance of customs and ceremonies and habits, born of persecution and despotism, and the whole train of bitter and relentless cruelty which our ancestors had endured in their unalterable and unshaken adherence to truth, but which time and revolution had changed, and civilization and modern thought were changing, and would remedy still more; these were the differences, these the antagonisms which needed to be melted and reconciled, and to accomplish this another and widely different, but equally potent organization was necessary. Out of these bewildering labyrinths, into the broad, open highway of true brotherly love and harmony, a pathway must be found; a road made direct and true; a society formed which, cutting the gordian knot of prejudice, born of localism and blind and degrading bigotry, should lift and elevate the masses to a higher plane, and lead them to a clearer realization of the sublime truths of Judaism.

Influence of the Order B'nē B'rīth

WE commence in this, the first number of the MENORAH, the history of the I. O. B. B., by one of the most gifted and accomplished of our members, himself a veteran and prominent actor in the most important scenes and events which his pen will be called upon to narrate.

This is not the time to speak of the work which is at length undertaken after years of laborious endeavor and patient effort to collect data and materials, to arrange, to systematize and to write the story of our brotherhood.

As the History, chapter by chapter, unfolds itself, the character of the undertaking and the special talent of the author will become clearer to those capable of judging of its importance, while its easy and graceful style, its simplicity of relation and its true eloquence will be felt by those of the most ordinary understanding.

Neither is it our purpose to anticipate the lessons which this history will convey.

We may be permitted however, and it is our duty on presenting the first number of the official organ of the Order, to pause a moment on the threshold and consider the influence which an organization like ours has exercised not only upon its own members, but, in the natural order of things, upon the body politic of Hebrews in general.

We shall not insist, though this is universally admitted, that all the other Hebrew benevolent and charitable Orders have taken their inspiration and owe their existence to that of the B'nē B'rīth. In point of fact each of the other prominent Orders was created and instituted either by members of our Order or by those who but recently had left our ranks.

We shall not inquire either into the motives of the latter number, or at least a large proportion; but be content for our present purpose to know that these separate and distinct benevolent bodies had their origin and owe their existence to the great society of which this journal is the official representative.

Nor need we here express the conviction that sooner or later all these separate organizations will become merged into the parent body. A future article will discuss this special subject and show the reasons for this belief as well as the expediency and desirability of this union.

It has been said that "History is philosophy teaching by examples," and the history of the Society B'nē B'rīth is no exception to this remark.

To be a philosopher is not only to be wise, patient, forbearing and long suffering. It is to be guided and governed by those teachings which study of human character and experience of human actions convey.

In the early years of the Order, however high the conceptions of some of its founders may have been, they knew and felt long years must elapse ere their loftiest aspirations could be realized.

> "The heights by great men reach'd and kept,
> Were not attained by sudden flight,
> But they, while their companions slept,
> Were toiling upward in the night."

Long years of struggle, of discipline, of subjection and control must be passed ere the heterogeneous elements could be reconciled and brought into harmonious action and effective work.

It could not be otherwise considering the nature and sad experience of those who for the most part were to constitute the society.

Centuries of oppression, of relentless persecution, of bitter suffering had almost throttled the once proud and august spirit of the descendants of Abraham and the disciples of the greatest of law givers,

> "Tribes of the wandering feet and weary breast."

Coming from every clime, the early Jewish settlers were scarcely fit for the new conditions which perfect freedom under the Constitution and laws of the United States, extended to them. That they speedily recognized and assimilated those blessed laws which a Republic alone and alike confers upon all, only proves the survival in their breasts of

that immortal spark, that undying love for liberty and free institutions which no torture or suffering had been able to extinguish.

The Hebrew became an American citizen and in becoming such, became all which that proud name implies, *Civis Romanus sum.*

Proscription, Draconic laws, persecution, were forever removed. But there remained other barriers which time alone could vanquish. Giant poverty, a foreign tongue and social prejudices could only be conquered after long years of toil, only when material fortune had been acquired, only when again the light of intellectual life, which had once shone so resplendently, was once more rekindled and made a steady burning lamp. In other words the same hard battle which those of other faiths and countries intensified in our case, had to be fought and only was to be won by the most stubborn and persevering effort. Half a century ago, that battle was more desperate than to-day; there were fewer to help the emigrant as he landed on these shores; there was neither that wealth nor intelligence to guide and direct him.

A young society was formed for this purpose; it has grown apace, it has become a power, and, through the mild and gentle law-obeying and law-respecting influence it has exercised, the lessons it inculcated at its weekly meetings, —which became palpable and practical in daily intercourse, which penetrated the home circle and entered the entire moral and social structure, actuating and inspiring every thought and action—may be traced and found the present and actual status of Judaism in America.

It may seem preposterous to the uninitiated, to the stranger standing outside and regarding skeptically; nay, to not a few who have passed the portals, but who have never entered the inner temple, to make such claims for the B'nē B'rīth.

Yet to all these strangers and half-hearted adherents, we say, that what has been here uttered, and uttered but imperfectly, is only the plain, honest truth.

Those who will take the pains to read the simple but

eloquent History of the Order, who will follow the rise, development and progress of its work, will, we feel assured, long before they have reached one half the chapters of its narrative, acknowledge the justice of our statements.

They will recognize that true progress is always slow, that revolutions never go backward, that in fact such revolutions are "almost always the consequence of moral changes which have gradually passed on the mass of the community, and which ordinarily proceed far before their progress is indicated by any public measure."

Their ideals will melt into realities. Practical work will take the place of lofty conceptions which, however noble, become realizable only when the foundation is substantially laid, when persistent and unremitting labor is regarded before mere visionary and occasional outbursts of enthusiasm.

Only in steady, persistent and indefatigable labor is it possible to achieve lasting results. The true Ben B'rith is he who toils incessantly, who is not discouraged by contrary or opposing obstacles, who has a fixed purpose, and whose aim is unalterable.

We are moving towards the higher plane in the work of the Order. Come, join us in the work, ye who have hitherto been faint-hearted, who have doubted and questioned and hesitated, and let us together push forward in practical deeds, the achievement of our loftiest ideals.

Story of the Roumanian Mission

By Benjamin Franklin Peixotto

CHAPTER I.

WASHINGTON IN THE WINTER OF 1870.

I HAD come overland from my home in San Francisco, had crossed the Rocky Mountains, had visited the cities of Chicago, Cleveland, Cincinnati, Louisville, and was now with my friend Recorder Wolf—not less a genius than genial—in his hospitable home at the national capital.

Washington in those early days of December was still bright and fair, for the bitter weather which followed a few weeks later and made that winter so memorable, had not yet come, and the city was full of life.

Congress was in session and both Houses presented an animated spectacle. I stood one day in the Senate Chamber speaking with my father's old friend, one of the purest and best representatives Ohio ever sent to Washington, Senator Thurman, when there passed me by one whom at the first glance I took to be Edwin Forrest, but on looking closer saw it was only a fancied resemblance. It was Charles Sumner, the Senator from Massachusetts, looking careworn and suffering. A day or two later I enjoyed the happiness of being with him in his own artistic home and of speaking with one whose whole life had been consecrated to the cause of humanity. I found in him a ready sympathiser and though still too much engrossed with the great problem of the American negro's rights, to be as perfectly familiar with the condition of the little better than enslaved millions of the East as I could have wished yet sufficiently appreciative to make me feel that in

the mission I was about to undertake I should possess in him a firm supporter. Sumner's home I have called artistic and it was so, as all will remember who ever entered that neat and elegant residence where he lived, just near the Arlington.

It was like himself, this home of his, with its statuary, its pictures, its rare books and its thousand nameless things that betokened the refinement and culture of their possessor. I have seen other homes having similar objects—money can purchase every thing material—but few where each object spoke for itself of the loved hand which had chosen and placed it there. Sumner was an artist in his home, and his great orations were all artistic; yet, artist as he was, he was still human; if he soared like a god, he *felt* like a man. His sympathies were natural and his soul thoroughly imbued with the spirit of the great cause he had so fearlessly and devotedly made his own. He kept his promise to me and in hours of great trial proved the good faith of his advocacy of human rights. He was no demagogue.

Another home I visited in Washington is not the less indelibly impressed upon my memory. It was the home of Carl Schurz. I shall never forget the morning I came into his library and found him buried in his books and papers. "Books to the right of him, books to the left of him, books all about him" and with all, multitudinous as they were, I felt he was more than familiar.

A student from his youth, he had first drunk from the pierian spring when in his own fatherland—where men are made scholars in their youth—and since the days of his escape from a political dungeon, the fugitive from the vengeance of kingly power, who had made a home where he had found a refuge, had preserved his deep, undying love for knowledge and to-day was as much a worshiper at the shrine of wisdom as in those hours when he was Kinkel's favorite. If he

seemed to lay down his book with a sigh, it was only for a moment; for when the subject of my visit was made known his eye kindled, and when his voice came it was to tell me how abhorred in his imagination was the treatment of the unhappy children of Israel on the shores of the lower Danube.

"What I can do to aid you in the work you have undertaken, be assured will be done with a cheerfulness springing from the deep-seated hatred I have of all tyranny and persecution, in whatever form and against whatever object they may be leveled."

In Hamilton Fish, the Secretary of State, whom I visited at the State Department and from whom I received "my instructions," if I may use that diplomatic appellation for the sage advice and judicious counsel he gave me, I found a gentleman of the old school, but a statesman of the living age. Though he differed with him in politics, I had heard my father more than twenty years before, speak of Mr. Fish as one of the most incorruptible, clear-headed, sound and discreet of statesmen.

Twenty-five years had not diminished the intellectual power, foresight and prudence of this son of New York, but on the contrary had ripened and enriched those endowments, and I felt then, that, in so far at least as our "foreign relations" were concerned, General Grant would have a pilot who would steer the ship of State safely through all the dangers of his administrative voyage and at the close bring back the good craft "UNITED STATES" safely to its moorings.

To the "words of wisdom" then spoken by the Prime Minister, I have owed much of the success which may have marked many long years of trial at one of the most dangerous courts—dangerous for its skill in Machiavellian diplomacy—in the world. Mr. Fish's diplomacy is greater than that of

Prince Bismarck's, in that it not only *affects* but in reality *does* deal openly, fairly, frankly and honestly, and has no "hidden motive." Strong in the conviction of justice, sound in the principle of right, it is a diplomacy which so far as it affects the history, law, treaties and traditions of the United States, cannot be shaken by sophistry or subterfuge, whether they proceed from without or within the country; and yet at the same time and while desiring to see the same equitable ideas universally prevail, would not interfere with established forms of government in other lands, save when the application of those forms, or the legislation adopted, or the *impotency* of those forms and that legislation, lead to abuses and outrages which shock the sense of civilization.

In calling at the White House I had not long to wait to be ushered into the presence of the Chief Magistrate of the nation. I found President Grant quiet but cordial in manner, brief but earnest in expression, more inclined to listen than to speak, and yet giving me the assurance that for lack of words, there would be no want of appreciation or support.

It was easy to perceive that he was "little blessed with the set phrase of speech," that he was more accustomed to the "dearest action of the tented field" than to "caper nimbly in a lady's chamber, to the lascivious pleasing of a lute." That he would have been more at home to "most disastrous chances" to "moving accidents by flood and field" to "hair-breadth 'scapes," than the vexatious life, the plots, cabals and intrigues of the politician. He had not wished to be President; he would have preferred always to have remained as General of the Armies. Yet he had been forced by the politicians and the great love and admiration of his military glory by the people, to fill the Chair of State and what "so poor a man as Hamlet is" could do, he meant to do; to fulfill honestly, faithfully and conscientiously the high trust that had been reposed in him.

"Respect for human rights is the first duty of those set as rulers over nations" he said, when I had finished speaking; "and the humbler, poorer, more abject and more miserable a people be, be they black or white, Jew or Christian, the greater should be the concern of those in authority to extend protection, to rescue and redeem them and raise them up to equality with the most enlightened. The story of the sufferings of the Hebrews of Roumania profoundly touches every sensibility of our nature. It is one long series of outrage and wrong; and even if there be exaggeration in the accounts which have reached us, enough is evident to prove the imperative duty of all civilized nations extending their moral aid in behalf of a people so unhappy." "I trust," he added a few moments later, "Prince Charles and his ministers and the public men of that country, may be brought to see that the future of their nation lies in a direction totally opposite to those Draconic laws and persecutions, whether great or petty, which have hitherto so invidiously marked its character. It is not by Chinese walls or Spanish expatriations that nations great or small can hope to make progress in our day. I have no doubt your presence and influence, together with the efforts of your colleagues of the Guaranteeing Powers with whom in this matter you will always be prompt to act, will result in mitigating the evils complained of, and end in terminating them. The United States, knowing no distinction between her own citizens on account of religion or nativity, naturally believes in a civilization the world over, which will secure the same universal views."

This was the substance of our interview, and in parting with the President I felt as he afterwards, a few months later, told a "dearer one" who came to join me in that distant land, that he would give me his best support as long as I chose to stay in that field of action.

I could not take leave of Washington without breakfasting with my poet-friend, George Alfred Townsend; and to his bright sweet home I went one morning with the Recorder, and partook of a *dejeuner* worthy of the *Trois Freres Provencaux*, made the more delightful by the presence of the young wife, whom I had remembered as one of the fairest and sweetest of brides, a few years before, when, on their bridal trip, they came to visit the city of my Western home.

It was at this time that the young poet wrote, and in his then too partial friendship dedicated to me the following poem entitled "THE JEW!"

His dark face kindled in the East,
He walks our Europe like a dream,
And in his great beard gravely seem
To meet the poet and the priest;
His nation spent, his temple sacked,
A haughty exile under ban
From pole to belt he holds intact
The ancient grandeur of the man.

Vain burnt the fires his frame to melt,—
His tough will turned the rack to straw;
The granite tablets were his law,
And to the one high God he knelt!
Before his zeal fell hate and spite;
Wide grew the narrowness of marts,—
Immortal, sole cosmopolite,
He gave for freedom all the arts!

Always the ages' argonaut
The foremost sails he followed still
Gave to the Christian thrift and skill,
And peace and trade to heathens taught.

If ran to greed his heart sometimes,
By reverend robbery wrung to pelf,—
A child of genius in all climes,
He drew the muses to himself.

Of God's august historian heir,—
Who made creation eloquent,—
To themes occult and grand he bent
The realm of letters everywhere ;
His pencil spurned, his marble crushed
When art to monks its lease resigned,
The splendor of his numbers hushed
The ruder music of mankind.

Outlived all stain, and gibe, and scath,
Apart and proud he holds his life,—
Fast in the promise of his faith
As in the dark eyes of his wife ;
Behold his fate the Jew reverse,
At whose exchequer monarchs stand,
His foot on the almighty purse,
The bonds of Empire in his hand !

Oh ! human faith in God's good grace,
Wait boldly, and ye shall not fail.
The patient ages must avail—
If freedom knows no waiting place,
The Zion holy to our hosts,—
This reverend world—made ruin by
The curse of shrines, and thrones, and ghosts—
Art, toil, and hope shall purify.

The Constitution Grand Lodge

By Joseph Abraham

THERE are some few members of the Order who advocate the abolishment of the Constitution Grand Lodge. They may be divided into three classes. One, who are pretended friends of the Order, and secretly its enemies, who seek and would rejoice in its destruction; another, who from a misunderstood idea of autonomy, desire that District Grand Lodges should alone legislate; and the third, those who oppose the existence of the Constitution Grand Lodge because it has enacted some law which did not meet their approval.

The abolishment of the Constitution Grand Lodge, which necessarily would abolish its component part and creation, the Court of Appeals, would naturally result in the object desired by the first class, the destruction of the Order, for it could not exist without a head any longer than a human being after decapitation. To those who have known the Order, its history, its formation, and its growth for nearly half a century, no argument is necessary to prove the actual necessity for the existence of a body which can exercise power over the whole organization; without such a body there could be no unity of action, the brotherhood would be divided into fragments, the tie which binds the Order into one fraternity would be gone, the unit divided into different parts would easily become a prey for its destruction, as every intelligent person knows how much easier it is to destroy a disunited body than a united one. The Constitution Grand Lodge is the source from which emanates all legal power in the Order. It was the original formation of the Order, it issued the first charters for the creation of lodges, for a great many years it has held supreme power over the Order in the United States. When the number of lodges increased largely and were dispersed through the United States, the territory to be governed became too great, and three District Grand Lodges, Nos. 1, 2, and 3, were created to govern their lodges within their terri-

torial jurisdiction under limitations and laws prescribed by the Constitution Grand Lodge, following in the formation the form of the Government of the United States; the District Grand Lodges bearing similar relations to the Constitution Grand Lodge as the several states of the Union do to the national Constitution and the legislative powers of Congress over matters within the pale of the Constitution; thus the District Grand Lodges and the several members of the Order owe exactly the same allegiance to the lawful enactments of the Constitution Grand Lodge as the states and the people to the enactments of Congress; and as the Constitution Grand Lodge in its session is vested with full powers of legislation even to change and alter the Constitution itself, any attempt at its destruction is nothing more or less than revolution. If the powers of the Constitution Grand Lodge are too great, or if its legislation be wrongful, the proper and the only mode to change either is by the votes of its representatives when duly assembled, but not to destroy it. That the existence of a body by whatever name it may be called, to regulate and to legislate for the Order at large is a necessity, cannot be logically denied by any member desiring its perpetuity. The manner of choosing and forming that body I will not now speak of, but may do so in the future. But I will illustrate the imperative necessity for the existence of such a body.

Some time since a lodge in District No. 2 (Harmony Lodge of Paducah, Ky.), nursed and cared for a brother of a lodge in District No. 3, and expended monies for medicines and other necessities for the sick and impoverished brother. After he became convalescent, the lodge which had made the outlay applied to the lodge of which the sick brother was a member, and from which he held a card of good standing, to be reimbursed for its outlay, which was refused by the sick brother's lodge. The lodge in District No. 2 then applied to its District Grand Lodge for relief; D. G. L. No. 2 having no power over the lodge in No. 3, laid the matter before that district with request that it should, by proper discipline, compel payment. The D. G. L. No. 3 refused to act in the premises. Now here arose a question between two districts which

threatened disagreeable consequences, but which, through the decision of the Court of Appeals and the Constitution Grand Lodge, was arranged amicably and satisfactorily to both parties. A more recent and more important question was presented between three grand lodges. The Orphan Asylum, situated at Cleveland, Ohio, for a number of years received contributions from all members in Districts Nos. 2, 6 and 7. These contributions were paid by the different lodges in the districts named for the respective members of the lodges, and were claimed to be obligatory by contract. District No. 7, by reason of payments to another orphan asylum, desired to be relieved from full payment and support of the Cleveland institution, and passed laws looking to that end; and, in fact, did not make payment for some time. Appeals against this action were made by several of the lodges in District No. 7 to the Court of Appeals. The question was highly important.

By the decision of the Court of Appeals it was held that the enactment of No. 7 was invalid; that it was bound to pay as it had theretofore to the Asylum. Whilst the question was vigorously fought in District No. 7 in support of its enactment and looking to a complete severance from the Asylum, to the honor of its membership it is due to say that when the decision of the Court was promulgated, it cheerfully and willingly performed its duty as the judgment of the Court pronounced, and no greater proof need be adduced than this for the usefulness, as well as the necessity, of the existence of the Constitution Grand Lodge.

Widows' and Orphans' Endowments

THERE are but few higher objects of our Order than that of providing for our widows and orphans. It is superior to a charity; *it makes charity unnecessary;* it does "on mutual wants build mutual happiness." But while this is generally conceded, there is a wide divergence of opinion as to the mode and manner in which this object can best be reached, Erroneous ideas and sentiments have been instilled, illusions and delusions promoted by descriptive schemes and promises of cheap insurance have obtained such a strong hold, that they cannot be easily dispelled. Some members imagine even that the Endowment feature degrades the Order to a mere business association; that it is selfish, and, if not altogether improper for a benevolent order, detrimental to its other interests, and should at least be made optional. To correct these chimerical and erroneous ideas which prevail, more or less, among our members and those of kindred organizations, and to lead towards a better understanding of a proper, safe, just and enduring endowment system compatible with the greatest economy, in fraternal organizations, will be one of the aims of the MENORAH.

This will not be done, however, by means of mathematical calculations, which but very few readers are able and willing to study, but by presenting facts, as they exist; short paragraphs and plain common sense arguments as expressed on this subject by reliable authorities, and especially by able, well informed, and highly esteemed brethren.

We begin with a quotation from Bro. Jacob Furth's recent message to D. G. L. No. 2 (delivered at Cincinnati on May 9th, 1886), which is quite to the purpose:

"It has been charged that the Endowment feature of our Order has degraded it, brought it to the level of a business corporation; robbed it of the ideal and substituted the mercenary. The very motives of applicants have been questioned, and what was and what is still considered to be noble and prudent when effected in one way, is decried and derided when practiced under the auspices of our Order.

"Why is it wrong to teach, or perhaps to compel, members of the Order to provide during life for the welfare of those bound to them by the ties of love, affection and consanguinity? Why blame a man or an Order for practising self-imposed duties of self-denial and self-abnegation in connection with the higher aims and ideals of our Order? We are not a business coproration, wherein insurance is offered indiscriminately, and I know we never will become such. Before our laws all brethren are equal; we ask no more from the old than is paid by the young; the Endowment sum is the same for all, and while the rich brother may not need the thousand dollars for his family, the brother who does, must secure it by all honorable means at his command. The more of an effort it costs the individual member, the more that very effort shows it to be a necessity in his case. Noble as it is to deny ourselves the use of money and the pleasures to be secured by it, in order to provide for our dear ones when we shall have been called hence, it would be ignoble for us to do our work in a loose manner or to shut our eyes to experience and science. Let us have confidence enough in our Endowment system and in our Endowment Board to know that they would not ask us to pay one cent more than is absolutely necessary to secure to each and every one of us what is promised by them. Based on the solid foundation of honesty and capability, I know our Endowment will stand the test of time and continue to be, as it has been, a blessing to the widow and orphan."

The above refers to the Endowment Fund of District No. 2, I. O. B. B., which is generally admitted to be the best. It was organized twelve years ago on the plan proposed in 1873 for a general Endowment system of the entire Order. The convention of 1874 refused to adopt it. At that time all the Districts of the I. O. B. B. had but recently introduced the Endowment feature; all under very crude and defective plans; none had any reserve fund; it would have saved them much trouble and contention, and it would have at once established one of the best and grandest institutions of that kind, had that general Endowment plan been adopted. But the opportunity was allowed to pass, and is lost for ever. The districts which now possess large reserve funds could not be fairly consolidated with districts having a very insufficient reserve; some have even different amounts of endowment and varying conditions as to beneficiaries. The proposers and advocates of a General Endowment Fund

in 1874 have never since attempted to renew their proposition; and while they are satisfied, more than ever, that it would have been a blessing if adopted in 1874, they would not think of proposing or advocating it now. All that they would and could now recommend, is as correct, and as nearly uniform, a system as practicable in each of the various District Endowment Funds. The results of that in District No. 2, though lacking some of the elements of success which a larger membership would have offered, furnish satisfactory evidence of its excellence. The only material change made therein since 1874, was the increase from $15 to $18 annual assessments, caused by the decline in the rate of interest obtainable on first-class investments of the funds.

In the next number of the MENORAH we intend to furnish a brief comparative statement of the condition of the Endowment funds in the Districts of the I. O. B. B. during the year 1885.

ZION OF ROUMANIA

The Independent Order of Zion is an offshoot of the American B'nē B'rīth. It was founded by a member of the latter society originally in Bucarest, the capital of the then Principality, now Kingdom, of Roumania.

It soon spread to the provinces and in Jassy, Botoshani, Braila, Galatz, Craiova, Turnu-Severin, and other towns lodges were installed. Its work was silent but all-powerful, cleaving the long dark night of superstition, and bringing the bright rays of a new dawning upon the minds and penetrating the hearts of its members. Its schools have wrought their work in spite of every obstacle. Its leaders are heroes, for in that land to struggle in such a cause demands moral courage, such as younger civilizations know but little of.

In a future number the MENORAH will give a history of the past and present of Zion, the Roumanian Order of the B'nē B'rīth.

The Menorah

By Miriam Del Banco.

I.

In the temple, softly, clearly burning,
Bathing all in floods of light divine,
Arch and post to gilded portal turning,
Doth the light of the Menorah shine.

II.

Seven branches, quaint and queer, it beareth,
Tipped with flame and curving gracefully,
And the buds and leaves and flow'rs it weareth
Are like those upon the almond tree.

III.

Trees like this, with golden branches seven,
Gold each tiny bud and leaflet frail,
Children picture in their dreams of heaven,
Or the wonders of some fairy tale.

IV.

Oil as pure and clear as crystal seeming
Feeds the flame so beautiful and bright.
Thus do thoughts of true and noble meaning
Blossom out in words of glowing light.

V.

Holy Lamp! Symbolic of our nation's
Earliest activity and strife,
Of its struggles, of its aspirations
To a purer and a better life.

VI.

Thou dost speak of God—His revelation;
For the light of knowledge, so divine,
So immortal, is His emanation,—
Leads to Him and from His truth doth shine.

VII.

And as all thy branches in their twining
Towards the seventh, central light, do burn,
And as this itself, in splendor shining,
To the Holy Shrine doth ever turn,

VIII.

As each day that swiftly passes o'er us
Leads unto the day that God hath blessed,
As the toil and care we see before us
End, with its approach, in peace and rest,

IX.

So should every art—each new endeavor—
The result of every passing hour,
Echo back, forever and forever,
Praise to God—His goodness and His power!

X.

Burn thou brightly, light of the Menorah!
Let thy gleams through every shadow shine!
Cast thy loving glances on the Torah,—
Gild, illuminate its truth divine!

XI.

Light is knowledge, and to spread its glory
Far as pen can reach or tongue can tell—
Rays of truth from science, art, or story—
Is the blessed law of Israel!

The B'nē B'rīth in Egypt

By Simon Wolf

IT was the morning of the first day of Rosh Hashanah in the year 1881, that upon invitation of the Austrian-German-Hungarian-Roumanian-Congregation of the City of Cairo, Egypt, I addressed a large audience upon their duties. 1st: As men—to the government under which they were permitted to live; and 2d: The historic and religious character of the day they celebrated.

In connection with the treatment of these subjects I painted in glowing colors, the United States, its institutions and the happiness of all the people irrespective of creed. Among the institutions thus portrayed, and deservedly enjoying prosperity, was the Independent Order of B'nē B'rīth. I pointed out to them what great good it had accomplished, not only in caring for the sick and needy, and distressed, but also as an educational and moral factor—that it had contributed vastly to the elevation of American Israelites and that I hoped the day would not be far distant when in the land of our forefathers there would be founded a similar institution, so that the reflex wave of civilization and enlightenment might come back from the young Republic of the West to the oldest monarchy of the Orient.

The wish thus expressed, the hope then formulated has been, I am glad to see, realized. At the last meeting of the Executive Committee of the Order, on the 23d ultimo, a charter for a lodge in Cairo was granted. And soon the fraternal spirit that has so largely contributed in building up American Judaism will find its way to and have its beneficent results among our brethren in that distant land, and it gratifies me beyond expression that as an humble member of the Order, I may possibly have been the means of laying the foundation for the accomplishment of this result. The seed then and there planted may produce a harvest of happiness and prosperity far greater than the majority of the members ever expected. That such may be the result is certainly my earnest and sincere prayer.

Literature, Art and Science

KING HUMBERT

"Oh! the people suffer greatly,
But the King in splendor lives;
From his palace tall and stately,
Little to the poor he gives."

Thus the people angry muttered,
As the King rode by in state,
Though they bowed and homage uttered,
In their hearts were fear and hate.

And the King beheld with pity,
How the discord day by day,
Spread its wings o'er town and city,
Hung like vulture o'er its prey.

Straight a plague with fatal finger
Left its mark upon the land;
And the people feared to linger,
For Death smote on every hand.

Rich and poor with terror quaking,
Rose in frenzied haste and fled,
Sick and dying, all forsaking—
Left the city to its dead.

Then the King from out the palace,
To the scene of danger sped;
And the people looked with malice,
Showered curses on his head.

In the cottage, on the plaza,
Forth the King all fearless strode,
In the charnel house, and lazar,
Where'er Death made his abode.

On the foe the King still pressing,
New hope raised as he passed by;
Till the cursing turned to blessing,
And they feared lest he might die.

All throughout the days of terror,
Stood the brave King by his post,
Till the meanest saw his error,
And the poorest loved him most.

Heroes through the page of story,
Noble deeds right nobly sung;
So this tale of Humbert's glory,
Shall in every age be rung.

—BENJ. FRANKLIN HAYS.

An Exhibition of American-Jewish Art and Literature.—The Young Men's Hebrew Association of Philadelphia proposes to hold an exhibition at its new rooms, in Handel and Hayden Hall, corner Eighth and Green Streets, Philadelphia, during two weeks in the month of October, 1886. The works exhibited will be paintings, sculptures, artistic and architectural drawings and other art work by American-Jewish artists, living and dead; to which will be added a complete collection of books and writings (literary and scientific), by American-Jewish writers.

In order to attain the end proposed, the co-operation of artists, authors and owners of artistic and literary works will be absolutely necessary. The Association will therefore consider itself indebted to any who will furnish information concerning the life or works of any American-Jewish artist or author, or who will loan or procure for exhibit any work of the character named. The committee has made arrangements to receive the articles sent, to pay freight and other expenses thereon, keep them insured, and safely pack and return them.

It is hoped that the object in view will arouse the interest of all Jews, and assure their sympathy and support. The committee having this important work in charge are Messrs. Simon Muhr, Emanuel Cohen and Dr. S. Solis-Cohen. All communications should be addressed as soon as possible to Mayer Sulzberger, Esq., President of the Young Men's Hebrew Association N. E. corner Sixth and Chestnut, Philadelphia.

THE MENORAH is in full sympathy with this most laudable undertaking and gives it its heartiest support. We shall speak further on the subject in our next number.

Editor's Bureau

EVERY Lodge should subscribe for at least five copies of the MENORAH.

IN our next number, we shall give the Annual Report of the Executive Committee and the Reports of several District Grand Lodges which arrived too late for present insertion.

Errata—Shade of the immortal bard defend us, or rather, forgive those errors which appear to be inseparable from first editions and more particularly in quotations. On P. 11, we are made to quote the "throne of monarch better than his crown." Of course, this was a liberty of Monsieur Typo, our manuscript giving Portia's words correctly: "the *throned* monarch better than his crown." Our critical readers must pardon such avoidable errors which creep into first issues, but which we hope to guard against in "futures."

"Rome was not builded in a day."

District Grand Lodge, No. 1.—According to the last General Report of District Grand Lodge No. 1, to the Constitution Grand Lodge, for the term of twelve months, ending December 31, 1885, there were seventy-three (73) Lodges under her jurisdiction.

The roll of membership fell short 64 of 9000. 134 members were initiated, 23 admitted by card, 27 reinstated, 78 withdrew, and 295 were suspended for non-payment of dues; only one expelled. The members on the sick list during the year were 610, who received benefits to the amount of $14,681.29.

Donations to the amount of $2,441.33 were paid to members and $909.50 to those of sister lodges and strangers, being a total of $3,350.82.

There were 105 deaths, the burial expenses being $4,049. To widows and orphans the sum of $138,077.55 was paid. To homes and asylums $13,601.06. The aggregate amount of receipts was $204,675.71; of disbursements $213,927.03; the aggregate amount of funds, $222,876.22. The amount paid to the District Grand Lodge, $5,073.81. To the Constitution Grand Lodge, $3,118.78.

Ararat No. 13, at Hartford, Conn.; Hillel No. 28, of Brooklyn; Rehoboth No. 38, of New York; Chananiah No. 165, of New York; Melchizedek No. 200, of New York, have their own burial grounds.

The Maimonides Library has 4,708 readers and added 2,767 volumes during the year. The total number of books in the library is 26,840.

Horeb Lodge No. 25, of New Haven, possesses a library of 3000 volumes well patronized. The Home for Aged and Infirm at Yonkers, has 34 inmates 21 males, and 13 females.

New York Lodge, No. 1, the oldest in the Order and of the District was installed November 1st, 1843. She has 191 contributing members. Her aggregate amount of funds is over $7.000. Her receipts during the year over $4,500. To widows and orphans she paid nearly $3,000. To sick members and others she gave benefits and donations, and for burial expenses $915. Since the establishment of the Endowment Fund in 1869, she has paid to her widows and orphans nearly $36,000.

Among the young lodges which have in the last nine years grown up in the Metropolis, Mount Sinai No. 270, deserves special mention; she has a muster roll of 517 members. Her aggregate funds reach nearly $9,000. During the year she gave in charities nearly $1,000, and for her widows and orphans over $8,000 and for the same purpose since her installation, January 24, 1877, nearly $46,000. Her total receipts for the year were $11,442.50. In all good works this thriving young lodge appears to be among the foremost and no doubt her next great move will be towards practically promoting the higher objects of the Order. She should particularly encourage the work of the Hebrew Technical Institute.

Annual Meeting of District Grand Lodge, No. 5.— The 19th annual convention of D. G. L., No. 5, was held in Atlanta, Ga., on the 9th, 10th, and 11th of February, 1886. The session was characterized by harmony and good feeling.

The following officers were elected to serve for two years;—President, Henry Morris, of Zanoah Lodge, No. 235, Tarboro, N. C.; 1st Vice Pres. A. S. Reinach, of Virginia Lodge, No. 225, Petersburg, Va; 2d Vice Pres., S, Weil, Gate City Lodge, No. 144, Atlanta, Ga.; Secretary, S. S. Nyburg, of King David Lodge, No. 60., Baltimore Md.; Treasurer, A. Goodman, of Loyal Lodge, No. 350; Sergeant-at-Arms, H. King, Jr., of Elijah Lodge, No. 50, Washington, D. C.

A synopsis of changes in the law is here given:

Sec. 1., Art. V. Part 1., amended to read as follows:—This District Grand Lodge shall meet biennially on the second Tuesday in February.—New article to be known as Art. IX. Part 1., creating a new District Court of Appeals and defining its powers and jurisdiction.—Art. XIV. Part 2, relating to Endowment, has been amended so as to conform with the requirements of the organic law of the Order. A board of trustees is created, to whom all amounts held in trust by the subordinate Lodges of the District are to be transferred, and who are invested with power for the management of the fund. The dues to this fund have been fixed at $1 25 per month for each member, payable in advance. The law went into effect April 1st, 1886.—Sec. 3, Art. XV. Part 2, altered to read: A board of control, consisting of 11 members, 6 of whom shall constitute a quorum, shall be elected from members of the

Order in the District in such a manner that a quorum shall always exist, and at each meeting thereafter a sufficient number for 6 years to fill the vacancies then existing. The board to be composed as follows:—1 to be elected from the District at large; 2 from the State of Maryland; 2 from the District of Columbia; 2 from the State of Virginia; 1 from North Carolina; 1 from South Carolina; and 2 from Georgia. At the election first held under this law eleven members shall be elected; three (3) to serve for two (2) years; four (4) for four years, and four (4) for six years.

The dues of the Grand Lodge were fixed at $1 20 per capita for the year 1886, and at 60 cents per capita for the year 1887.

The dues to the Orphan Asylum fund are fixed at 25 cents per quarter, payable in advance.

It was resolved that an Orphan Asylum building shall be erected as soon as there shall be subscribed the sum of $50,000, in addition to the sinking fund created and now existing; and that the Asylum shall be located in the city of Atlanta, Washington or Richmond, the decision to be made as to the location on the first day of January, 1887, according to the amount of money subscribed by said cities; the city subscribing the largest amount to be selected as the location of said building; and *provided*, further, that the building shall not be commenced until the aforesaid amount is subscribed, and the money, or satisfactory assurances of its payment, shall be given to the board of control.

WE present extracts from a few of the many letters received in reply to our "Prospectus."

To one and all of our brothers we express thanks for the warm encouragement, their good advice and suggestions, and we invite their constant and continued co-operation.

Bro. JOSIAH COHEN of Pittsburg, Pa. (District No. 3), member of the Executive Committee writes:

"I am with you with all my heart Such a work has long been desired, and is now more than ever called for. I shall give my utmost support to, and with joy hail the light of the MENORAH"

Bro. A. ABRAHAM of Cincinnati, Secretary of District No. 2, writes:

"In acknowledging the receipt of yours of the 6th, permit me to reciprocate in the fullest of terms the kindly feelings expressed. I recall very vividly much of our pleasant intercourse in years long past, and I find it one of the pleasures of my old age—close now on 74 years—that I have lived long enough to be permitted to renew it. The MENORAH shall have my warmest support."

Bro. H. FELSENTHAL of Chicago, Dist. No. 5.:

"It affords me great pleasure to know that your presence amongst us means a period of principles and deeds I have mailed the reports, and shall ever be ready to serve you."

Bro. WM. LOVENSTEIN of Richmond, Va., Dist. No. 5, Member of the Executive Committee, writes:

"I am heartily in favor of the publication of the MENORAH, and will exert my best efforts in its behalf. I am delighted such a work is to appear; it will be sure to create a "revival" throughout the entire Order."

Bro. ISIDOR BUSH of St. Louis:

"I hail with delight the coming of the MENORAH. Already in 1854 District Grand Lodge No. 1 (See Report 3d General Meeting Constitution Grand Lodge, p 11) asked the consent of the C. G. L. to establish an Organ for the I. O. B. B There are now more than a dozen Jewish journals in different localities of the country, having a different field of usefulness, theological and congregational, with which the MENORAH Monthly will in no wise conflict. Such a publication has long been loudly called for; it will cause a great "awakening," and accomplish great and lasting good Every brother is deeply interested and should rally to its support"

Bro. S. WOLF of Washington, says:

"Hail to the MENORAH! It is the light breaking again through the clouds which have so long obscured the horizon. My whole heart is with you my friend and brother. Let every Israelite, every brother who would behold the higher aims and objects of the B'ne B'rith triumph over mere material and selfish ends, rally to the support of the MENORAH."

Bro. COLONEL SOL. WEIL of Goldsboro, N. C., writes :

"I wish you all success possible. I enclose my check to be enrolled as one of the founders. It is a noble and laudable undertaking and has my heartiest approval"

Bro. NATHAN BLOOM of District No. 2, Louisville, Ky.:

"From my sick bed I send you my heartfelt greetings I am with you in this effort for the higher culture of our Brotherhood. It is a noble enterprise and will cause old and young members a "shock of joy" not felt for many a day. I enclose my check for four shares of the founders' stock and wish you every success."

Bro. S. SLOSS of Cleveland, (District No. 2) :

"Hail to our old Chief! welcome back to your native shores. The MENORAH under your administration must be a success. I subscribe two shares towards founding this work."

Bro. LIONEL C. LEVY, of Columbus, Ga., President of the District Court of Appeals, writes :

"I am in thorough sympathy with the proposed work which cannot fail to prove elevating, refining and useful to our co-religionists at large and of peculiar value in promoting the aims of our Order and extending the sphere of its usefulness."

Bro. JULIUS A. LEVY, of N. Y., President of D. G. L. No. 1, writes :

"Shall be happy to promote in every way your most worthy undertaking. It is a work that will do much good and receive earnest support from every true and enlightened member of the Order."

Bro. J. HIRSCH, of Vicksburg, late President of District No. 7, writes :

"The MENORAH will be heartily welcomed by the entire Brotherhood. As a member of the Executive Committee it has my warmest sympathy and support. I will do all I possibly can to promote its success."

Bro. DR. B. FELSENTHAL, of Chicago, writes :

"I believe the MENORAH will be eminently successful, and I am convinced the conduct of such a magazine could not be in better hands. I shall be delighted to send you occasionally an article for publication, for I shall love now as formerly to collaborate with one who has and will ever have my sincerest admiration for his noble and unselfish labors in behalf of the oppressed ones, in behalf of humanity."

Bro. S. HAMBURGER, Secretary of District No. 1, writes :

"I welcome with pleasure your return from abroad and the new work for our beloved Order which is to have your most valuable support. I hope and firmly believe the MENORAH will prove as successful as the most sanguine could wish for. Anything I can do for it will be done most cheerfully."

Bro. DR. L. KLEEBERG, of New Haven :

"I hope and wish that your noble undertaking may be crowned with success. You are the man for this work. You have the heart, the mind, the culture, the experience for such a work. The young men of Israel in America and throughout the world will rally to your standard."

Bro. S. S. NYBURG, Sec'y of District No. 5, Baltimore, writes:

"You do me but justice to say I shall appreciate the MENORAH, and everything I can do to promote its success will be done with enthusiasm for a work having so noble an aim, and whose influence will be sure to exercise lasting good."

Bro. ABRAHAM WIENER, of Cleveland, says :

"Such a work will be hailed with a thrill of delight and be sure to revive the long drooping spirits of many hundreds who have at times despaired of the further usefulness of the Order. Now, that its intellectual character and aims are to receive that impulsion which your gifted and eloquent pen and personality cannot fail to inspire, I feel there is still greater claim upon every true son of the Covenant to do his utmost to promote this work. Montefiore Lodge, which you founded, sends you her warmest greetings, and old Solomon No. 16 will not be behind sustaining the effort of her former member and ever cherished president."

In our next number we shall give further extracts.

Want of space has unavoidably crowded out a number of articles which we had hoped to have given in our first issue. The Literary, Art, and Science Department especially suffers. A little patience and our readers will be more than satisfied.

Die Menorah.—Deutscher Theil

Vol. 1. Juli, 1886. Nr. 1

Beamte des Gross-Loge, No. 8, U. O. B. B. (Deutschland)

Julius Fenchel, Präsident.
Hermann Blumenthal, Vice-Präsident. David Wolff, Secretär
Sigmund Bergel, Schatzmeister.

Mitglieder des General Comite's: Bergel, Sachs, Haagen, Rahmer II.

Mitglieder des Appellations Gerichts des Districtes: Haagen, Sachs, Cohen, Singer, Dr. Staub, Dr. Maun, und Simmel.

Die Menorah

Es waren nur wenige Jahre nach der Gründung und dem Bestehen des Ordens, als schon das Bedürfniss sich fühlbar machte, ein Organ des Bundes in's Leben treten zu lassen. Noch war der Orden in den Kinderschuhen, so zu sagen: (nur eine Gross-Loge war der Mutter-Gross-Loge entstiegen) und schon tauchten einflussreiche Stimmen in der Gross-Loge zu New York auf, welche mit dem officiellen Antrage hervortraten, ein Journal zu gründen, welches die Interessen und Prinzipien des Ordens nach innen und aussen vertreten solle. Trotz des beschränkten Umfanges der Gesellschaft, trotz der regen Theilnahme der Brüder an der Entwicklung und dem Fortgange des geliebten Bruderbundes, trotz der gefüllten Logenräume trat damals schon der Gedanke nahe, dass zur Erfüllung seiner erfolgreichen Mission es von der grössten Wichtigkeit sei, die Aufgaben, welche der Orden sich gestellt, klar darzulegen, und zwar besonnen und wohl durchdacht in geistigen Schöpfungen, würdig der Welt vorgelegt zu werden. Das Organ sollte ein Band bilden, welches die Brüder des Bundes geistig vereinte, sollte eine Triebkraft sein, welche den intellektuellen Strom in stetem Fluss erhalten und die Banden fester knüpfen soll, welche Bruder an Bruder und diese an die aufstrebende Menschheit kettete.

Wohl fand die Idee, ein solches Organ zu schaffen grossen Anklang, indessen hielt man es noch nicht an der Zeit. Auch waltete die Besorgniss ob, dass die Besprechung von Fragen, welche Dogmen und Formen des Judenthums berührten, nicht ganz vermieden werden könnte. Der Grundgedanke des Ordens, alle solche Fragen in den Hintergrund zu drängen, damit die Religion als solche zum Eckstein für einen Tempel werde, welche alle Israeliten vereinigen sollte in dem Streben nach den höchsten Zielen der Menschheit, war noch nicht zur allgemeinen Geltung gelangt. Noch waren die meisten Brüder mit ihren verschiedenen religiösen Ansichten so verwachsen, dass eine Berührung oder gar Besprechung dieses Gegenstandes Unfrieden und Zwietracht zu stiften geeignet waren. Und so wurde die Idee der Gründung eines Ordensorgans seit dieser ersten Anregung zwar nie aufgehoben, wohl aber von Jahr zu Jahr vertagt, bis sie endlich mit dem gegenwärtigen Unternehmen ihre Verwirklichung erreichen sollte.

Und heute, nachdem der Orden eine so gewaltige Ausdehnung erfahren, nachdem er seine Zelte in allen Gauen der Vereinigten Staaten aufgeschlagen, nachdem er nicht nur auf deutschem Boden seine Fahne aufgepflanzt, sondern auch dem Orient, der Wiege des Bundesvolkes, seine Segnungen zu verleihen verspricht, heute ist es nicht nur an der Zeit, sondern eine heilige Pflichterfüllung, ein Organ zu schaffen und zu erhalten, worin das Streben, Wollen, Walten, Wirken und Werden des Ordens den Brüdern als Ganzes und Einheitliches vorgeführt wird, ein Organ, welches die Vermittlung sei des geistigen Strebens der Brüder, wo sie auch sesshaft seien, und einen stetigen Austausch der Ideen und Gedanken bewirke, dass solche befruchtend und belebend in den ganzen Bund eingreife und von da aus wieder hinausstrahle in seine entferntesten Glieder. Aber auch ein Organ soll es sein, in welchem die erkorenen und bestellten Leiter und Führer, die Männer, welche an die Spitze des Bundes gestellt wurden, ob ihrer bewährten Gesinnungstüchtigkeit, ihrer eminenten Fähigkeit, ihrer geistigen Kraft in dauernder, lebendiger, direkter Verbindung bleiben können, mit ihren Brüdern und einen gesteigerten Einfluss auf den stetigen Ausbau des

Ordens auszuüben vermögen, dass er immer höher emporstrebe, an Kraft gewinne, moralisch sich verdichte und immer tiefere Wurzel fasse in dem Herzen und der Liebe unserer Bundesgenossen.

Wir dürfen es nicht übersehen, dass die grössere Ausdehnung unseres Bundes, so erfreulich, beglückend und erhebend für uns Alle, auch grosse Gefahren in sich birgt. Je mehr seine Grenzen sich erweitern, je dehnbarer werden die Nervenstränge, welche bisher die innige Verbindung der Brüder verkitteten, und sollen dieselben nicht erschlaffen muss der geistige Born an Lebensfrische und Lebenskraft zunehmen. Die gewaltigen materiellen Interessen, welche verhältnissmässig höher und höher steigen, kommen zu immer grösserer Geltung und drohen mit ihrer Wucht das wahre Leben, die Seele des Ordens, das Streben nach sittlicher, geistiger Vervollkommnung zu erdrücken, drohen die Schwingen zu lähmen, welche uns zu solcher Höhe emporgetragen und welche einzig und allein die Kraft uns verleihen, unsere Mission in ihrer vollen Blüthe zu entfalten.

Und diese Mission was ist sie? In so einfachen Worten ausgedrückt und doch so schwer erreichbar. Sie fusst und ruht wie auf einem Granitfelsen, in dem kurzen Satz zusammengefasst: "*Israeliten zu vereinigen in dem Werke der Beförderung ihrer eigenen höchsten Interessen und der der Menschheit überhaupt.*"

Die Israeliten zu vereinigen! Welches Unterfangen! Welches Riesenunternehmen!

Sie, die seit fast zwei Tausend Jahren in alle Weltgegenden freiwillig und unfreiwillig gewandert und die Sitten, Gewohnheiten, Neigungen und Anschauungen aller Herren Länder angenommen, ja sogar in ihren Religionsanschauungen so weit auseinander gehen, dass sie sich deshalb bekämpfen zu müssen glauben, sie sollen nun vereinigt werden in Verfolgung der höchsten Interessen der Menschheit! Freilich ist dies nichts anderes als die Verwirklichung des dem Judenthum zu Grunde liegenden Messias-Gedankens, aber gerade seiner Einfachheit halber ist die Aufgabe desto schwieriger ihn zur Anschauung und Anerkennung zu bringen. Verkennen wir es nicht. Gleich wie die Erkennung der einfachsten Gesetze in der physischen Welt am längsten währten, ehe sie zum Durchbruch kamen, so ist es in dem Reiche des Geistes und der Ethik nicht minder der Fall.

Jedes Schulkind kennt heute das Gesetz der Schwere,

der Cohesion, der Conservirung der Kraft, des Kreislaufes des Blutes und doch musste die Menschheit Jahrtausende lang in den Irrungen der Speculation herumtappen und von einer Illusion zur andern übergehen ehe ihre hervorragenden Geister diese einfachsten aller Gedanken fassen konnten, ja ehe die im Wahn befangene Menschheit ihnen erlaubte, solche zu lehren.

Und so ist es mit dem vom Orden aufgestellten Wahrheitssatz der Vereinigung aller Israeliten für die Förderung der höchsten Interessen der Menschheit. Einfach und klar wurde lange nicht begriffen, dass er die ganze Erlösung der Israeliten vom tausendjährigem Sclavenjoche in sich birgt.

Aber wir wollen und können nicht die Tiefe dieses Gedankens und der weiteren Principien des Ordens in diesem Artikel erschöpfend erläutern. DIE MENORAH wird es sich zur Aufgabe machen, erklärend, beleuchtend, eindringend dieselben zum Gipfelpunkt ihrer Besprechung zu machen, um dieselben immer weiteren Kreisen zugänglich zu machen. Was immer auch der materielle Erfolg des Bundes sei, welche Ausdehnung seine wohl- und liebesthätigen Werke auch gewinnen mag, so ist denn doch sein dauernder Erfolg und Sieg nur von dem Eindringen der erhabenen, leitenden Principien des Ordens in das Fleisch und Blut der Brüder abhängig, nur davon, dass diese Principien unvergängliche Wurzel schlagen in ihrem Bewustsein und stets die Leitfaden bleiben in ihren Bestrebungen.

DIE MENORAH wird aber auch stete Kunde bringen von den Leistungen der Brüder und Logen, wie sie in den verschiedensten Richtungen sich kundgeben. Was die Brüder an der Küste des stillen Meeres schaffen soll zur Kenntniss der neu eingetretenen B'nē B'rīth im uralten Lande Mizraim zur Kenntniss gebracht werden, und der Fortschritt, die Thätigkeit, die sich kundgebende Begeisterung des neuen Zuwachses auf Europäischem Boden soll zum Sporn und zur Aufmunterung dienen den alten, ergrauten, bewährten Kämpen und Streitern für Recht, Wahrheit und Aufklärung in den Regionen der untergehenden Sonne.

Ein einig Band von Brüdern soll umschlungen werden mit einer geistigen Erleuchtungskette, gleich dem blitztragenden Drahte, welcher die Geistesthätigkeit der Menschheit über den ganzen Erdball vermittelt, damit ein steter Verkehr zwischen den verschiedenen Gliedern bestehe und sie sich einig wissen in ihrem Leben, Streben und Weben, dass sie vereint das grosse Ziel stets im Auge behalten, "Vereinigung in dem Werke der Förderung der höchsten Interessen der Menschheit."

Der Orden in Deutschland

Am 20. März 1882 wurde die erste B'nē B'rīth Loge auf deutschem Boden errichtet. Nach reiflicher Erwägung und vielfach gepflogener Correspondenz mit einer Anzahl ehrenwerther und begeisterter Männer, welche in Berlin, der Metropole des deutschen Reiches, ihren Wohnsitz hatten, fasste die ehrwürdige Executiv-Behörde den Beschluss, den Wünschen der Herren in Deutschland zu willfahren und die segensreichen Institutionen des Bundes nach dort zu verpflanzen. Bruder Moritz Ellinger wurde mit der nöthigen Vollmacht ausgestattet, und nach vielfachen Besprechungen, Berathungen und Belehrungen über die Aufgaben und die Mission des Ordens überlieferte derselbe in feierlicher Sitzung der neuen Loge, genannt die "Deutsche Reichsloge" No. 1, einen vom Präsidenten Julius Bien und Sekretär M. Thalmessinger unterzeichneten Freibreif.

Der Enthusiasmus und die Begeisterung, welche die Brüder bei der Geburt des neuen Stammes an den Tag legten, waren kein plötzlich aufloderndes Strohfeuer, das eben so rasch zu verlöschen drohte, sondern ein vom glühendsten Eifer für die Sache des hehren Menschenthums durchdrungener Vorsatz, mit aller Kraft einzustehen für die Anbahnung, Verbreitung und Verpflanzung der Grundsätze und Ideale, welche der Orden lehrt. Und die Folge zeigte, dass die Männer wie sie in dieser ersten, auf Europäischem Boden errichteten Loge, sich zusammenfanden, wohl den festen Willen besassen das Werk durchzuführen, und einen Erfolg zu erzielen, wie er kaum geahnt werden konnte. Kaum waren drei Jahre verflossen seit der Errichtung der ersten Loge in Berlin und schon waren eine namhafte Anzahl Töchter-Logen in's Leben gerufen, so dass ihnen von der Constitutions-Gross-Loge ein Freibrief für eine Districts-Gross-Loge gewährt werden konnte, welche vom Präsidenten des Executiv-Committees in feierlicher Weise am 22. Juni 1885, constituirt und eröffnet wurde. Es bestehen nun bereits 3 Logen in Berlin und je eine in den Städten Halle a. S., Kattowitz O. S., Beuthen O. S., Stettin, Gleiwitz, Breslau,

Kreuzburg O. S., Dresden, Magdeburg, Posen, Hannover, Bielefeld und Frankfurt a. M.

Höchst erfreulich aber ist nicht nur die rasche Ausbreitung des Ordens, sondern mehr noch die Betheiligung seitens unserer Glaubensgenossen, welche durch ihre wissenschaftliche, intellectuelle, commercielle und sociale Stellung die herrlichsten Erwartungen bieten für eine hohe, geistige und Achtung gebietende Entfaltung des Ordens in der Zukunft. Dass dies nicht ohne Hingebung und rastloser Thätigkeit seitens der Brüder geschehen konnte, welche gleichsam die Väter des Ordens in Deutschland sind und als Missionäre nach allen Richtungen hin thätig waren, ist wohl selbstverständlich.

Noch sind immer die Männer mit der Leitung des Ordens betraut, welche von Anfang an die Seele des Ganzen waren. Rastlos thätig widmen sie selbstsuchtlos dem Orden, dem sie sich vollständig hinzugeben scheinen, ihre Zeit, Musse und Thätigkeit, reisen von Ort zu Ort, muntern auf, begeistern und feuern zur rastlosen Thätigkeit durch ihr persönliches Beispiel an. Alle sind sie mit unermüdlichem Eifer an dem Bau thätig. Und dieser Tempel verspricht in der That ein Prachtbau zu werden, auf den herrlichsten Säulen ruhend und stützend und seine Kuppel hoch hinauf ragend in das Reich der Menschenliebe, Geistes- und Gemüthsentfaltung. Der Arbeiter sind gar viele die da thätig sind, geschult in den herrlichsten Künsten, und ist es wohl nicht zu verwundern, wenn die Ziele und Bestrebungen des Ordens in ihrer Tiefe aufgefasst und dem Volke zugänglich gemacht werden.

Aber auch in werkthätigen Liebeswerken, die sich nicht auf Ordensmitglieder beschränken, entfaltet der Orden eine segensreiche Mannigfaltigkeit. So wurden z. B. seit mehreren Jahren eine Anzahl armer Kinder am Chanukah-Fest bekleidet und beschenkt, und haben die Berliner Logen Anstalten getroffen, einer Anzahl von Kindern die Wohlthat der Sommerfrische in besonders dazu bestimmten Orten zu gewähren.

Ein grosser, bedeutungsvoller Schritt für die geistige und moralische Hebung des Gesammt-Judenthums ist somit mit der Verpflanzung des Ordens nach Europa geschehen und ist es kaum zu bezweifeln, dass seine Mitgliederzahl sehr bald die im Mutterlande des Ordens, in Amerika, überflügeln wird.

THE MENORAH

VOL. I. *AUGUST, 1886* NO. 2.

LA FRANCE JUIVE

I.

A BOOK recently appeared in Paris with the above title written by one of the devoted worshipers of the late Count de Chambord, whom his adherents loved to call Henri V., King of France.

Though at this late day in the century, the idea of a sovereign by "divine right" is repugnant to the majority of intelligent people both here and in Europe, yet there were some points in the character of the Frohsdorf exile which evoked the admiration of all who still cherish principle before the gain or the lust of power. His refusal to accept the throne of France without his *fleur de lys*, the drapeau of the House of Bourbon, though it may appear Quixotic, nay, even foolish to many, was unquestionable evidence of the sincerity and great uprightness of his character. He would, had he ascended the throne, been one of those sainted rulers, who

> "Oftener on his knees, than on his feet,
> Died every day he lived."

He was an impossibility to modern France, France since the revolution of '89, and France particularly since the Commune which forever rescued that beautiful land from kingly as from priestly sway. A narrow-minded bigot in religion, de Chambord was neither statesman nor politician, and it was fortunate that Gambetta—that most eloquent young tribune—lived at the time to thwart the plots and cabals of those conspirators who sought to put this fanatic upon the throne. Unscrupulous and cunning as they were, they met in the young leader of the Democracy of France a man equally adroit, skilled, and with a following of devoted adherents

which baffled and defeated their schemes even in the moment of victory.

Among those who were blind in their idolatry of the late Count, no writer surpassed M. Drumont. He carried his hero worship to the extreme verge of malignity, accepting the Orleans princes with no more confidence than the Bonapartes or the Republic. His writings as a journalist breathed defiance of the first, contempt and loathing for the second, hatred and abomination of the last. His intense partisanship survives the death of his idol, and could he have his own way Don Carlos of Spain, or one of the family of that guerilla blue-blood, would be upon the throne of France at this hour. From such a source nothing better was to have been expected than what he has given in the twelve hundred pages of the book with the above title. His scorn of the nobility of the Orleans family and his contempt for the Napoleons, is only surpassed by his hatred of the pioneers of freedom in all ages, the Jews.

To one who has lived in fanatical lands, the falsehoods and vituperations of M. Drumont are not astonishing. His book abounds in so many misstatements, misrepresentations, slanders and so much downright lying, that it has already evoked a dozen challenges and led to several duels, in one of which M. Drumont was severely wounded by M. Mayer, the proprietor of the *Gaulois*, a brilliant society journal of the Orleans color.

In France, duels settle differences personal, political and social.

A man cannot vilify another without risking his life; and if he attempts to outrage public decency and good morals, as this M. Drumont has done, his life or his liberty must sooner or later pay the forfeit. A few selections may give a fair example of the book, and we present these, warning the reader that particles of truth are thrown in with such jesuitical cunning that he may easily be seduced into belief where there is bare-faced deception and lying.

Of the Rothschilds, he writes:

"Behold great lords, pious women, frequenters of St. Clotilde and St. Thomas Aquinas, that leave church to address salamalecs to

a Rothschild, who regards as the vilest of impostors the Christ they adore. Who forces them to pay these visits? Has the amphitryon that attracts them extraordinary wit? Is he a matchless talker? Has he rendered services to France? Not at all. He is a foreigner, a somewhat loquacious German, crotchety, and who often makes his aristocratic hosts pay through his rudeness for the hospitality he extends to them out of vanity. What motive summons these representatives of the nobility under his roof? Respect for wealth. What do they there? They kneel to the golden calf. What I said of the Duc de Larochefoucauld-Bisaccia applies to the Duc d'Aumale. When the Duc d'Aumale comes, with humble mien, to pay his respects to Rothschild, who calls him 'old *sous-off*,' when it would be so easy for him to remain at home and read over the glorious history of his race, the descendant of the Condes confesses by implication that the act of having made a good deal of money in more or less clean-handed speculation is equivalent to the act of having won the battle of Rocroy, for one only visits one's equals, and he visits people of this sort. At bottom, the men that despise money are well pleased when those that have picked it up are kind enough to let them profit by it."

Now here are lies without number, and malignant as they are mendacious. Neither Baron Alphonse nor Gustave, to whom reference is made, are wanting either in refinement and culture, patriotism or public spirit. In these respects they far surpass any member of the effete nobility, whether a d'Aumale or Larochefoucauld, who frequent their *salons*. Their patriotism has been exhibited so often, their munificent charity to the poor of Paris and other French cities has been so constant, their toleration in religion has been so delicate and so conspicuous that we marvel that even a Drumont should venture to assert the contrary. If we have any reproach to make to these representatives of the Rothschild family, it is on the score of their blind adoration of the Orleans princes. They would show more the spirit of the true Hebrew and the true Rothschild in following the example of the lamented Lionel de Rothschild, the noble Liberal member of the British Parliament, whose whole public life was devoted to the advancement and promotion of liberal and republican principles.

The "adaptability" and "easy transformation" of the Jew calls forth the following precious *morceau:*

"Take a Russian Jew," he says, "with his filthy gown, his corkscrew curls, his earrings, and after bathing for a month he will settle into his seat in an opera box with the coolness of a Stern or a Gunzbourg. On the other hand, take a worthy French builder that has become rich by honorable methods; he will always appear out of place and uncomfortable, and will avoid too high-toned centres. But the Jew, though he at once attains to poise, never compasses distinction. Aside from certain Portuguese Jews, that have fine eyes in youth and a sort of Oriental majesty in old age, you will not find in any one of them the calmness, the ease, the courtesy, the worthiness that cause an authentic French grand seigneur, were his coat threadbare, to be recognized all over. The Rothschilds, in spite of their millions, look like old clo' men. Their wives, with all the diamonds of Golconda, always look like second-hand clothes dealers, not in Sunday but in Sabbath attire."

"The formidable monopolies that disturb the economic equilibrium and confer upon some individuals alarming power," like those, we suppose, that are enjoyed by the Jay Goulds, the Vanderbilts, the Floods and others in this country, are according to M. Drumont, "one of the startling features of the reign of the Jews."

* * * "There are kings in Israel. Ephrussi is now the corn king as was Isaac Friedlander, who was born at Oldenburg in 1822, and who died in San Francisco in 1878. Moses Ranger was the cotton king and he failed in 1883 in Liverpool for £750,000, and Strousberg was the railroad king. The audacity with which these men engaged in enormous operations, which were games of chance for them, is incredible. In one session, Michael Ephrussi buys or sells 10,000,000f. or 15,000,000f. worth of oil or corn. He is quite calm; sitting for two hours near a pillar at the Bourse, and coolly holding his beard in his left hand, he divides his orders among 20 brokers that cluster about him. Sometimes M. de Gontaut-Biron, who is a frequenter at the Exchange, entertains him with the minor scandals of society. In the morning he has visited his stable at Chantilly; he has lunched at the Cafe Anglais until 1:45; after Bourse hours he takes a turn in the Bois, and in the evening leads the cotillion in the Faubourg St. Germain, where, notwithstanding

his sordid habits, he is the most favorably received of the Jews of Paris, and, indeed, *persona grata.*"

"Mixed Marriages," according to M. Drumont, "have not had good results; and he then singles out some of the very worst examples, saying:

"By a strange law there are few families that have allied themselves to Jews with the exclusive and more or less openly confessed thought of cupidity that have not been assailed by a catastrophe. A La Moskowa marries a Heine, and all are aware under what lugubrious circumstances the unfortunate perished. A duke of Richelieu also weds a Heine, and meets a premature death in the East. The daughter of the Duke de Persigny marries Friedman, a Jewish brewer at Prague, and sits beside him on the benches of a police court. Petroleum enters the abode of Polignac, who has married a Mirès. Dishonor and ruin overtake La Panouse, who gave his name to Mlle. Heilbron. The lawyer Bernays is stricken down by the brothers Peltzer. A son of Fould's publishes libels against his father under the empire, and ends miserably a life which was brilliantly begun. The Jew Merton kills himself after having earned millions. Count Batthyani marries the daughter of the Jew Schossberger; he is killed in a duel by Rosenberg, and his wife marries again a few months afterward. Count de Wimpfen, whose mother is a Sina, blows his brains out in Paris after writing to the Jew Hirsch a letter more dishonorable, perhaps, than his mode of death."

Of one of the most prominent Jewish millionaires in France, a man whose deeds of beneficence have made his name renowned throughout Europe, M. Drumont writes:

"Hirsch occupies in Paris a superior position, relatively to that of the Rothschilds. He is *the* Baron as the others are the Barons. Reversing the intent of the Rothschilds, who insist upon personifying an aggregation, the Baron wishes to be alone, and leaves his whole family in a disdainful twilight. He has neither the haughtiness nor the pride of the Rothschilds, whom one scarcely dares accost at present in a *salon*; he is a jolly parvenu, far more open and jovial than the Princes of Israel, and, all in all, less ridiculous than they. He is insolent, no doubt, but his insolence is bantering and familiar. With a red face and distended nostrils, happy to live when not suffering the agony of hepatic pain, he is rather good-tempered and slightly ironical. The difference between his bearing and that of the

Rothschilds is readily explained. The Rothschilds inherited a social situation already created by their parents, who sustained the first rebuffs; they fancy they belong, to a certain extent, to the aristocracy. Hirsch, on the contrary, thinks the aristocracy belongs to him. He won, little by little unaided, the place he coveted in society. He is acquainted with the tariff of every scruple, and with the market price of every conscience. With Bismarck and Gambetta he is one of the great despisers of men of the period; but in his case there is nothing to temper his contempt. In his whole life Hirsch has never seen a human being that addressed him except to ask money of him. He has grown as France has declined. But a few years ago, the *déclassés* of society even refused to accept his invitation; now its best qualified members are happy to ascend his stairway. From its top landing the Baron one day said to his son, as he saw Dukes, Princes and Marquises on the steps below: 'See those people: in 20 years they will be our sons-in-law, or our janitors.'"

"Of the Baron's country seat at Beauregard, he gives the following vivid description:

"The dressing room situated between the conservatory and the Baroness' bed chamber, is in pure Louis XV. style and an exact copy of an apartment arranged for an Electress of Bavaria in the palace of the Nymphenburg. The hangings are azure and silver, and in order to make the ceilings harmonize, the Baroness, not finding competent workmen in France, brought some from Bavaria to silver the reliefs of the mouldings. Old armchairs of blonde silk blend their soft hue with these pale tints. The marvel of the place, however, is the toilet table, covered with ancient Argentan linen and bearing a mirror whereof the frame, of carved silver, is a real gem. Above this mirror a Venetian mirror is suspended to the wall, and suggests a block of gems. The frame of this mirror is a single piece of rock crystal, adorned with garlands of amethysts, garnets, topazes, and other stones, incrusted in the crystal. Among the most regular guests of the Baron are Duchess Decazes, Duchess de Gastries, Marquise de Beauvoir, Countess de la Ferronays, Marquise de St. Denis, Princess Hohenlohe, Count Beust, &c."

(TO BE CONTINUED).

STORY OF THE ROUMANIAN MISSION

*CHAPTER II.**

THE SEA. LIVERPOOL ON NEW YEAR'S NIGHT. LONDON. VISIT TO SIR MOSES MONTEFIORE. SOME HEBREW CELEBRITIES.

> Adieu, adieu! my native shore
> Fades o'er the waters blue;
> The night-winds sigh, the breakers roar,
> And shrieks the wild sea-mew,
> Yon sun that sets upon the sea
> We follow in his flight:
> Farewell awhile to him and thee,
> My native land– Good Night!—*Childe Harold*

ON board a Cunarder and at sea in the unruly bleak month of December. Farewells taken at the wharf and to those who went still further with me in the little tug-boat that followed us down the bay. Farewells to brothers, nephews and friends, to friends like Jesse S——, and Julius B——, and Myer S. I——, and Henry S. A—— who have been so faithful all these years of absence, and farewell at length to the shores of my native land!

Out upon the sea—upon the vast expanse of waters! Night, and rising winds, and the good ship getting uneasy. Once before I had sailed upon thy bosom, O Atlantic, once before when my course lay to the Tropics and I sought the shores of California.

Then thou wer'st angry, too, even as thou biddest now to be, and from off Hatteras we were blown away two hundred miles from the beaten track.

And now I am with thee again, Old Ocean, and once more sailing to the East, but not westward-wise as I sailed before. We go westward to come to the East when we go by the waters of the great Pacific, but eastward when thou, Atlantic, holdest our frail bark.

Darker the night grows, and the stars are now all hid as

*This chapter was written in 1871.

I shiver round the red pipe and look in vain for light above. Not one ray—darkness deep and impenetrable and the waters like ink. Keener grows the wind and higher, and our ship begins to pitch and toss; now she dips low down, and now she rises high above the waves as if she would spring into the heavens.

When at length I sought my berth, the "Batavia" and all her living freight seemed as if they would speedily become sport for the monsters of the deep. I laid me down, but not to sleep, nor did I close my eyes till gray dawn broke through the port-holes of my cabin.

I do not like to think of those wild days at sea, the bitter nausea, the hot iron that seemed to press my brain, the struggles to keep my feet upon deck and the deathly chill that sometimes would shake my frame.

It was only towards the close of eleven weary days when all danger seemed past and I could begin to look with a serene eye upon the multitudinous waves that encompassed us, that life seemed to return to me and some little interest kindled in my heart for human things.

Then the sea was no longer a blind fury, then the heavens were no longer molten, then the sea-gulls appeared as doves from the dry land, and not as messengers of fate.

At length the Irish coast was reached, our few passengers for Queenstown landed and we were off again; and though our passage up the Channel was not as serene as a June morning, our hearts were now too stoutly nerved to fall back again, and anon the wharves of Liverpool glistening with the lights of evening came gladly on our vision. Custom house officers passed, and then—our feet once more on *terra firma.*

It was the night of the first of January when we landed at Liverpool and took our way on foot to the Adelphi, stopping at the Washington to take a parting toast with some Scottish friends who were to remain there over night and take the first train in the morning for Edinburgh.

For the first time we beheld an English bar-maid, got up regardless of expense, with a *coiffure* so high and so elaborate that only the English phrase "stunning" could

express our wonder. She was a blonde, of blue eye, good teeth, half *dêcolletê*, with a conscious pride in her profession, as with her plump but pretty white hand she poured out the *stuff* into the glasses.

The streets were full of people promenading or going to church, and this made the thoroughfares lively, though no shops were open.

Coming to the hotel we were shown to a dark room which presently was lighted with candles, gas gleaming only in the corridors. Supper over and keenly enjoyed, we took a brief ramble through the still crowded streets.

Drunken men jostled us on all sides and noisy tongues made havoc with all serious thought. On the morrow we were up betimes and took a look at the town ; but as the train was to leave before ten, and I was not only anxious to reach London, but to have a glimpse of "merrie England" by daylight, there was no time for "note taking." Yet I could not fail to admire the solidity and largeness of some of the public structures.

Not here will I give my impressions of English scenery as we were whirled on the "express" from Liverpool to London. It would not be fair and then it was winter and fringes of snow covered Mother Earth and the scenery took its shape and form not from its native self but the fleecy draperings of the season.

It was a bitter day—

"The owl in all his feathers was a-cold"

and as our coupé was not heated, our feet were benumbed as our limbs likewise would have been but for our "plaids," and cold feet do not incline one to amiability. Had I known what I afterwards learned upon the Continent, fur shoes would have preserved me from suffering.

We came to London in a snow storm, but the snow flakes as they touched the earth vanished as visions of fairies.

Hardly had I entered the clumsy *four wheeler* and given the word "Langham", when the rain came down like steel and as cutting cold.

But once at the Langham, with a Philadelphian for

"mine host," I was soon comfortable before a cheerful grate fire ordering my dinner.

LONDON on the 3d of January, 1871, seemed full of French people, refugees from the terrible war waging between France and Germany. Down Regent street you met the French nurse with her white hood and spotless white apron, and in all the *cafés* a din of French tongues, flashing eyes and pale faces told their own story all too plainly. London seemed transformed into a second Paris and the people mad with French fury. At the theatres, only French songs were sung, and all London went to the "Alhambra" at twenty minutes past eleven to hiss the *Wacht am Rhein* and cheer to the echo the beautiful goddess of liberty who sang the *Marseillaise.*

At one of the private hotels where I went to pay my respects, I met a Roumanian princess who had been one of the maids of honor to Eugenie and had accompanied the Empress on her flight across the channel. Enthusiastic for France, but very sad over the fate of the fallen dynasty and bitter as gall against the Teuton, she gave me a keen insight into scenes which only one "familiar with the household" could have described; but mine is not the hand which shall add one more pang to the blighted hopes of the Napoleons.

She gave me a letter to her brother in Bucharest, though she said: "It is ten years since I have put my foot upon my native soil and I have heard he has become a graceless scamp; yet that may not injure him, *there.*"

Another letter which she afterwards sent me gave me the entrée into the best circles of Boyar society, she being nearly connected with the family of a previous reigning Prince. She was a brilliant and withal most amiable and fascinating lady, this Roumanian princess, and I shall ever cherish the memory of her kindness which subsequently procured for me many attentions among the most distinguished of her countrymen. Nor can I ever forget the venerable friend through whose introduction it was my happiness to have formed her acquaintance.

Long a resident of Paris, a thorough *Français* in feeling, he was now living in one of the historically celebrated Squares of London where I had visited him bearing a letter from his benevolent brother B. L. S—— of New York.

That I went to the Houses of Parliament, magnificent and splendid, but not convenient or comfortable, and in no wise approaching the lofty architecture of our own Capitol; that I spent a day at the British Museum and could easily have spent a year and not been tired; that I visited the Tower, the Courts of law, the Royal Academy, the palaces of Buckingham and St. James, Hyde Park, the docks, the bridges, the theatres and St. Paul's, winding up with Westminster Abbey, may be easily guessed, not to speak of less prominent but scarcely less interesting places. Not of the illustrious dead who sleep or have their monuments or inscriptions in the beautiful cathedral; not of Christopher Wren, not of the haunts of Shakespeare, Ben Jonson, of Addison, of Steele, of Garrick, not of Pope or Dryden, not of Pitt or Fox, nor yet of him whose grave-stone was shown me in the old yard of the Temple, nor indeed of others whose "immortal names were not born to die" can I here speak :—

> "Could I embody and unbosom now
> That which is most within me, could I wreak
> My thoughts upon expression, and thus throw
> Soul, heart, mind, passions, feelings, strong or weak,
> All that I would have sought, and all I seek,
> Bear, know, feel, and yet breathe—into one word,
> And that one word were Lightning, I would speak;
> But as it is, I live and die unheard,
> With a most voiceless thought, sheathing it as a sword."

It was not the "season" in London and "Society" was supposed to be in the country. To one country seat I felt it my duty to go, and my welcome at East Cliff, Ramsgate, the home of Sir Moses Montefiore was more than cordial. I passed a day and night as the guest of the eminent baronet, and visited the College planted by his generous hand, with its rare library of ancient, particularly Hebrew, lore, and I gazed upon the mausoleum of his Lady Judith and the vacant tomb beside it and forming a part of it, which is to contain

his own ashes. "United in life, in death not separated," side by side, the good and noble pair are to be entombed and coming generations will visit this spot—pilgrims from all climes—to pay homage to the memory of the illustrious departed.

Sir Moses spoke of his many journeys to the East and particularly of his visit to Prince Charles in Bucharest, from whom he received the kindest attention. I could not but feel regret then, as I have often felt regret since, that his visit to Roumania had not been extended to the provinces, that he did not go through Moldavia and see with his own eyes the actual condition of the people. He who visits Bucharest alone, a city half modern with so much of the air and pretension of an Occidental town, can form little idea of the country of which it is the capital. But of this more anon.

Though the frosts of four score years whitened the brows and bent the once commanding form of Montefiore, though Age with his "crawling steps," marked his venerated features, palsied his hand and made his step infirm, it was still easy to perceive what a handsome man he had once been, how dignified and courtly of mien; and that nameless grace of the noble mind which had so won lords and emperors was still retained.

Even if we differ with Sir Moses in his ideas respecting the Jews of the Orient, and believe every effort in their behalf should first be directed to securing their political liberties—that these secured the rest must follow—yet none can but pay the tribute of respect to his life-long devotion as a philanthropist, guileless in his love, constant in his faith and consistent in his principles.

With him, his constant companion for many years was Dr. Löwy, the eminent Hebrew and Oriental scholar and I met too, his nephew, Mr. Joseph Sebag, and another gentleman, a relative, who wore a blue coat and brass buttons.

On my return to London I became acquainted with several members of the House of Commons who happened to be in town, among whom was Sergeant John Simon, the most genial of men and with whom I visited the courts of law,

being present one morning when Henry (now Sir Henry) James was addressing the bench.

Sergeant Simon is a notable living instance of the liberality of British institutions. Coming from the Indies, hardly known, he has by the sheer force of his own native genius and without any of the aids which wealth gives, for he is still a poor man, won his way—true Hebrew though he be—to the front rank among the members of the Liberal party in Parliament as well as at the Bar, and but a little while longer and no doubt he will be raised to the Bench.

Another eminent member of the legal profession, also a proud Jew, is Mr. George Jessel,* who at the time of my visit had not yet received the order of knighthood, subsequently conferred by the Queen. Few lawyers at the English bar are more highly esteemed for legal acumen; and yet Mr. Jessel is no orator, not even a fluent speaker.

I called on Sir Francis Goldsmid, Bart, M. P., who was the Israelite mentioned by Lord Campbell in his lives of the Lord Chancellors, as the *first* to be admitted to the English Bar, and whose enlightened philanthropy had already made his name dear to every intelligent heart.

Unhappily neither he nor Sir David Salomons, the former Lord Mayor and at that time Member of Parliament, were in London. Nor did I meet Baron Lionel and Sir Anthony de Rothschild for the same reason.

I was more fortunate, however, in finding scholars, divines and men of letters, and especially in meeting Dr. Abraham Benisch, Dr. N. M. Adler, the Chief Rabbi, Dr. Artom, Professor Marks, and the Reverends Löwy and Green, and in listening to a delightful sermon from Dr. Herman Adler. Of the bankers and merchants, I cannot forget the hospitality of Montagu, Franklin, Sebag, Seligman, and Lionel Cohen.

Altogether London profoundly impressed me by its vastness and its power for good and evil. It is unquestionably the greatest Metropolis in the world, considered in and from every point of view. Its charities are wonderful, no less than its broad and catholic spirit, its detestation of tyranny and

* Since Solicitor-General and Master of the Rolls, and raised to a baronetcy.

wrong, its love of liberty, its respect for law, its love of art and science, of discovery, adventure, of learning and poetry. If it be material it is no less æsthetic, when you come to look deeper down into its life, and it has more genuine appreciation of the good, the true and the beautiful than any other city in the world.

BENJAMIN FRANKLIN PEIXOTTO.

FROM the report of Hon. Isidor Bush, Chairman of the Widow and Orphans' Endowment Fund of District No. 2, for the past year we learn that the number of deaths was 38; two of these were from suicide.

The ages of the deceased were as follows: between 70 and 75, 3; between 60 and 70, 15; between 50 and 60, 10; between 45 and 50, 4; below 45 years of age, 6. The average thus being 56 years.

The Endowment Fund of the District payable at the death of a brother is One Thousand Dollars, thus $38,000 were paid during the year. In thirty cases the Endowment was paid to widows, in two to the orphaned children; in two to the mother, and in one to the brothers and sisters of deceased, and in one to the "Montefiore Home for Aged and Infirm of the Kesher Shel Barzel."

During the twelve years from May 1874, (when the Fund was first instituted) to December 31, 1885, $330,000 have been paid in favor of the heirs of deceased brothers. The total receipts of this fund for the same period has been $477,518.85. The net Reserve Fund December 31, 1885, was $193,236.85.

The total number of members of the District is 2970. The total receipts of this fund from all sources during the year was $54,362.30.

TENNYSON

I

True Master of the seven mighty chords,
Wherewith the res'nant lyre of life is strung ,
Charmed is the melody thy touch affords,
As though from out great Nature's heart-core wrung.

II

When thou art gone, thy Maud shall live for thee,
Thy Dora sigh for love amid the corn ;
Thy tales of romance, love and chivalry,
Shall live like incense, like the breath of morn ;

III

Like incense, to inspire holy thought ;
Like breath of morn, still warm from Jove's caress ;
Like water from the famed fountain brought,
Or manna to the soul in sore distress.

IV

Far over seas, where-e'er the heart doth throb,
Thy tales shall win for thee a cherished name ;
The beauty of thy word,—Time ne'er can rob.
And years shall add but lustre to thy fame.

V

A Victor's crown, thou wearest on thy head,
While like a bird, I sing upon thy lawn,
Full thankful for the sunlight on me shed,
With heart rejoicing at the birth of morn,

VI

Pour forth my song, nor ask that thou shalt hear ;
Pour forth my song, because thy word to me
Is Spring's young life, sweet Summer, Autumn sere,
And Winter's death, and all that is to be.

BENJ. FRANKLIN HAYS.

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH*

CHAPTER II.

ORIGIN OF THE ORDER. ITS FOUNDERS AND THEIR MOTIVES.

RECOGNIZING the gravity of the situation and the unhappy consequences of a continuance of a state of affairs, which, while separating more and more members of the same community, prevented any real progress and exposed them to general contempt and ridicule, a few large-hearted and broad-minded men conceived the idea of founding a society which, based on the teachings of Judaism, should banish from its deliberations all doctrinal and dogmatic discussions and by the practice of moral and benevolent precepts bring about union and harmony, where before had existed strife and dissension.

Such a society, eliminating geographical lines and bringing together upon a common platform German and Pole, Hungarian and Hollander, Englishman and Alsatian ; extirpating the narrow prejudices and superstitions of sections and provinces ; inculcating lessons of discipline and toleration ; of mutual forbearance and respect, of brotherly love and harmony, could not fail, it was thought, of producing a complete and radical change in the manners, habits, thoughts and actions of its adherents.

Such a society was instituted. Humble in its beginnings, it was inspired from the first with that elevating moral and intelligent element, which has been its guiding and controlling power ever since. It was a German conception in the best meaning of the word, and its origin has been felt through all the years of its existence.

For a long period its proceedings were conducted and its discussions had exclusively in the German language.

Its influence was not long in manifesting itself in the

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improved and progressive spirit of congregational life. Disorder gave way to discipline, discord to harmony, intolerance to reason. Everywhere the benignant and practical work of the society was felt. Its members carried the precepts and lessons of the lodge room into their spiritual, social and business life, and a new era dawned upon Judaism in America.

But let us not further anticipate. Enough has been said by way of introduction ; to the following pages may be left the record.

In those early days in New York, at the business place of Isaac Rosenbourg, No. 450 Grand Street, there were wont to meet a number of congenial spirits, who often discussed the situation of the Jews, and the best means for improving their condition.

Notable among these were such men as Henry Jones, Isaac Rosenbourg, William Renau and Reuben Rodacher. Their re-unions were frequent, and several of them being members of then existing secret benevolent societies, and especially of the Orders of Free Masons and Odd Fellows, they finally concluded that a somewhat similar organization, but based upon Jewish ideas, would best attain their object.

It has been asserted that the origin of this society was owing to the action of some Odd Fellow lodges, in rejecting, on account of their religion, Israelites who had applied for admission.

This statement, however, seems hardly probable, considering that some of the founders of the new society were members and officers in high standing and position in that organization.

We have, besides, the written testimony of several of the most eminent of these founders disproving this allegation.

In a "Fragmentary Manuscript" by Henry Jones, we read :

"In the month of September, 1843, Mr. Renau and Mr. Rodacher called on Mr. Henry Jones and stated to him, that quite a number of Israelites had

been refused admission in Odd Fellow lodges in the city on account of their religion, and desired to apply for a charter of an Odd Fellows lodge, to be composed exclusively of Jews. Mr. Jones' answer was that such a charter could not be granted; that the Constitution of the Order of Odd Fellows did not recognize any religious tenets; but that, if Mr. Rodacher was desirous of having Jewish lodges, he (Jones) was willing if Mr. Rodacher would introduce ten or twelve respectable men to him, to write out a ritual for Jewish lodges; said ritual to be based on the Jewish religion, and to be composed so, that it should, with the help of God, be the means of uniting the Israelites in America. With the valuable assistance of Mr. William Renau, such ritual was drafted and adopted; so that on November 1st, 1843, the first Lodge of the Independent Order B'nē B'rīth was opened under the name of New York Lodge No. 1."

During the discussion in regard to the propriety of establishing a Jewish Order, the following was said :

"The Jewish religion has many observances and customs corresponding to the secret societies known to us. The synagogue, for instance, might be compared to a lodge room. It used to be open twice a day; for a Jew desiring to find a friend, he had but to go there and make himself known by certain signs and tokens; he was sure to find assistance. The sign consisted of a grip given with a full hand and the magical words *Sholem Alechem*. The *Mesussah* on the door-post was the countersign. The *Arbacanphoth* represented the regalia. *Shema Israel* was the pass-word. But now since the synagogue is open but once a week, since the *Mesussah* is to be found at very few door-posts, since the regalia, the *Arbacanphoth*, has almost disappeared from the breasts of our coreligionists, since the pass-word is not given twice a day as it used to be, and therefore has lost its magical power; since to speak plainly, a youth would rather not be recognized as a Jew, and never thinks of visiting a synagogue, it becomes necessary for us to try at least to remedy this evil and show the beauties of our Holy Religion."

Those who were associated in establishing the new society besides Jones, Renau, and Rodacher already mentioned, were Henry Kling, Henry Anspacher, Isaac Dittenhoefer, Jonas Hecht, Michael Schwab, Hirsch Heineman, Valentine Koon, Isaac Rosenbourg and Samuel Schafer.

William Renau gives the following account :

"It was in the year 1843, that in the city of New York several Israelites were rejected in some of the Masonic and Odd Fellows' Lodges; as they believed then, for no other reason than their being Jews. Hebrew Masons and Odd Fellows felt aggrieved at this action and for this cause, and they resolved to organize and open a Jewish Masonic and Odd Fellows lodge. Among

these were Brothers Jones, Dittenhoefer, Rosenbourg, Heineman, Jonas Hecht, and six or seven others whose names now escape my memory. Brother Henry Jones came to me and tried to persuade me to join them. I refused to do so on the ground that the Masonic laws excluded no honorable man, and that if wrong was done by some of the lodges, it was no just pretext to form exclusive Odd Fellows or Masonic lodges. I then proposed to establish a new Order with the principal aim of uniting and elevating the Sons of Abraham, who had come to this country, from all parts of Europe, with all their provincial prejudices towards each other. An Order which might have a regenerating effect and remove the stains which persecution and humiliation had inflicted upon their fathers through centuries of oppression and tyranny, and whose impress was still present in their manners, their conduct and their character. This proposition was joyfully agreed to by Brother Jones and communicated to the other brethren, who appointed Brother Jones and myself a committee to draft a Constitution, forms of nitiation and installation, and the degrees. Brother Jones then called the brethren together, and laid the result of our work before them, which was received with thanks and enthusiasm."

From Isaac Rosenbourg we have the following statement:

"On the 1st of May, 1841, I kept a store and jewelry factory at 450 Grand Street. About the same time Isaac Dittenhoefer kept a store on the corner of Pitt and Grand Streets, and the three brothers Bernheimer on the corner of Ridge and Grand. The banker Seligman and his family occupied a part of my house as a dwelling. William Renau visited me frequently, and our conversation turned upon the deplorable condition of the Jews in this, our newly adopted country. Something was necessary to be done forthwith. The following week he brought Henry Jones to my store, and after several meetings we came to the conclusion to start a society like the Masons and Odd Fellows, where the initiation should be of a solemn, mysterious and impressive character, capable of captivating the imagination. We held several meetings to which others were invited. On October 21st, 1843, Henry Jones, William Renau, Isaac Rosenbourg, Isaac Dittenhoefer, Michael Schwab, R. M. Rodacher, Henry Kling, Valentine Koon, Samuel Schafer, Jonas Hecht, H. Heineman and M. Anspacher, in all, twelve, met together. The first meeting was held at Sinsheimer's saloon in Essex Street. We made Jones chairman. Each member paid five dollars to defray current expenses. The Committee on Lodge Room were Brothers Kling, Rosenbourg and Schwab. On Initiation: Renau, Jones and Rosenbourg. On Constitution: Jones, Rosenbourg and Hecht. On By-Laws: Schwab, Heineman and Anspacher. On November 12th, 1843, at 2 P. M., the Committee on procuring the lodge room reported we could have the Masonic Room, corner of Oliver and Henry Streets, at a rental of two dollars per night. At 8 P. M. the Lodge was formed with Henry Jones in the chair. The first officers consisted of Isaac Dittenhoefer, President; R. M. Rodacher, Vice President;

Henry Jones, Secretary; Samuel Schafer, Treasurer; William Renau, First Chaplain; and Isaac Rosenbourg, Second Chaplain. The Finance Committee were Brothers Heineman, Kling and Rosenbourg. On November 19th, a week later, the second meeting occurred. At this meeting the following members were initiated: Simon Rosenfeld, Samuel Friedsam, Emanuel Schwalbach, Isaac Bachman.

"It was said that this Order was started because Masons and Odd Fellows would not admit Jews. Dittenhoefer and myself had been made Masons when Hugh Atwood was Master, before the organization of the Order B'nē B'rīth; there was no reason, therefore to entertain a grievance which did not exist and the fact that some Jews were rejected in some lodges did not concern the rest."

Baruch Rothschild, who joined the society soon after its organization, in speaking of these first meetings, observes:

"The members were not all equally well educated and of far different mental capacities; they were nevertheless unanimous in their convictions that something ought to be done for the elevation of the social, moral and intellectual condition of our people in this country; and to effect as far as practicable the union of the Israelites, first in this city, and if possible throughout the United States, with a view of making Judaism honored and respected by citizens of all faiths. This grand scheme they saw could not be effected through the congregations, and a separate organization on the mode of existing benevolent Orders was created and instituted in October, 1843, having for its chief founders Henry Jones and William Renau. This was the commencement of the Bnē B'rīth."

Dr. James Mitchell says substantially:

"In the summer of 1843, twelve liberal-minded men, anxious to see Judaism truly represented, held a meeting and with much effort fulfilled their object and created a fraternity. Their aim and purpose was to bring about a union of the Israelites for their true elevation, to form a society upon the moral principles of Judaism, which should exercise an influence upon all who should come to America in the future, as well as upon those who had already made this country their home."

The foregoing extracts from documents in the handwriting of some of the founders who have departed this life, and the letters of others who still remain upon the scene, however much they may differ in some minor details, agree in the main and afford incontestable proof that from the earliest moment the Order was placed on a higher and more ambitious plane than that of affording merely material support and assistance to its members.

The opponents of the Order were indeed very free in their charges that it was but an imitation of the old *Chebra*, instituted for selfish and mercenary purposes. They could not understand or would not appreciate the lofty feelings and noble aspirations of those who, in founding the Order B'nē B'rīth, were inspired not alone by the love of Judaism and the glorious history of the Jewish race, but who, at the same time, sorrowfully recognized the ravages and demoralization which centuries of suffering and proscription had wrought. They would revive, restore, and regenerate the still surviving, if crushed and mangled, spirit of their brethren. By moral discipline, by mental training, by mingling of superior minds with those less endowed, and the influence which is insensibly but irresistibly exercised by higher natures over lower, the founders of the B'nē B'rīth conceived the true mission of the society. If to reach these ends, rites and ceremonies, signs and passwords, symbols and paraphernalia were adopted, it was because by those instrumentalities, as with the Masonic and Odd Fellow Orders, it was rightly believed it would be easier to win adherents and the easier accomplish the higher objects and aims of the society.

So many idle words are spoken, so many cruel words are uttered, so many thoughtless words are written, so many heart-aches are caused by hasty words that it is no wonder silence has been called "Golden." Better never to open the lips, better never to put pen to paper than speak or write thoughtless and heartless words. *Goethe* wrote:

> "On the last day, when rings the trumpet dread,
> When earth and all its creatures are no more,
> Then must we duly reckon up the score
> Of all the *idle words* that we have said."

THE BROKEN WHEEL

CHAPTER I.

TEN years ago—it was just such a day as this—a December day with a vengeance. Snow and wind, high drifts and lowering skies. I had just returned from Bonn, where I had taken my degree in medicine.

Some misunderstanding, the outgrowth of jealousy, severed from my heart a girl who was all in all to me. A girl who held that heart captive for so many fond years. I must have, when piqued with self-pride, demanded the liberation of this heart ; for I remember a certain little epistle in a neat little hand, and though it was consigned to the flames many years ago I can yet recall to mind a most refreshing piece of advice contained therein. I was politely requested most particularly to make an anatomical study of that "treasure" (my heart, of course), and not to be so inconsiderate as to permit the "poor thing" (again my heart) to roam about indiscriminately ("orphan-like," I believe the simile was), exposing it to the kindly patronage of every "silly goose." (The "silly goose" I distinctly remember.) "Doctors must needs be feelingless creatures," and with this, and a wish to remain nothing more than a friend who signs herself "Margaret Minton," my dear little woman brings her letter to a close.

I can well afford to laugh this day. Time heals all sorrow. To look back, however, upon the tenth day of December, 1875, is to see myself truly miserable. By nature impulsive, I am like most impulsive people—sensitive to a fault : sensitive to joy, more sensitive to sorrow.

This little spat overpowered me. I gave way to it completely. The newly-acquired diploma for which I battled more ardently than is compliment to my faculty of comprehension, was simply valueless. I did not in the least enjoy possessing it. Its huge seal recalled to me another seal much

like it, pompously adorning my grandmother's marriage certificate which, framed, hangs on the wall of my room, and which I remember in my childhood as having inspired me with a profound respect for matrimony. One thought leads to another, and my imagination framed a new certificate. Alas! that it was never to be.

On the ninth of December, 1875, as I sat opposite the parchment edition of my labors, gazing alternately at its seal and at the cruel little epistle lying on the table before me, I wondered how such maltreatment of the very synditype of virtue I imagined myself at the time, was possible. A rap at my door.

"Master Felix, tea is waiting."

"Thank you, don't trouble me; I will have no tea."

"Master Felix, the Major asks for you."

"Tell the Major he must sup alone this evening."

"But Master Felix,"

"No buts,"

"But—,"

"No buts I say."

"Miss Underwood and her aunt are in the drawing room Master Felix."

"Tell the Major I will be down directly."

Dear simple hearted Violet—the most generous of girls in whom I used to confide all the woes of my Jack and the Beanstalk days—she who ever professed a sisterly affection for me. Since my return from Bonn I had not seen her and I was gone every day of three years. Would she, could she, give me the comfort of sympathy with the same goodness and disinterestedness as of yore? Could I, unmercifully, unceremoniously seek refuge in her good council, which I as a boy was as ready to listen to as I was to forget? Could I do this? Could I do that? and between self-examination and speculation I exposed my neckerchief to the most inhumane distortion and in my absentmindedness made chaos generally of my cozy room. At last as I tripped down the broad staircase I was confronted by the ghost of my egotism. It was awful to behold and I decided to mention nothing of my heart's

burden to Violet. She must know nothing of the broken engagement with Miss Minton. I will make the Past as present as possible.

I stand on the threshold of the drawing-room. Seated, in deep conversation, their chairs closely drawn to the fireplace are the Major, my uncle, and Miss Matthew, who, I wish you to know is the guardian of Violet. I stand hesitatingly—actually timid—unobserved by the two old people—only Violet sees me, and she is the one to advance. She comes forward in her frank comely manner and says:

"Felix I am glad to see you."

I can only say "Violet."

And we gaze at each other like fools until Miss Matthew whose attention is now directed towards me, comes forward and says:

"The vagabond."

But in a tone of voice that assures the vagabond that he is not disliked all the same. I am drawn into conversation touching almost every topic uncongenial to my humor and I long for the sound of the tea-bell. And I am relieved—the (little) silver-tongue jingles out tea-time and Violet on my arm we saunter into the dining-room. We are seated at the table and Miss Matthew who is religiously pious as the Major is piously irreligious says grace. I wish tea were over. My big-hearted uncle is facetious and his remarks are all aimed at me and I am expected to laugh. Why must I be agreeable? My heart is either breaking for Margaret or pining for Violet—I know not which it be—yet to suit the occasion I convince myself that it pines for Violet. I have very little to say which seems to annoy her. I stare the pretty dimples out of shape and Violet frowns—a frown! 'Tis but a reprimand,—such as guardian angels administer to their proteges. I imagine all this and I make myself comfortable and I also imagine that my love for Margaret was but a delicious painful sham. Oh! that tea were over—that I were alone with Violet. * * Like all else in life, tea-time is no eternity and now * * now we, Violet and I are in the library—the very type of a library. It makes one feel so

awfully ignorant to be surrounded by many unread volumes, all turning their backs on one in very disdain.

Violet is seated in one of those huge leather old-time chairs, as uncomfortable as they are attractive, and I, who am stretched in nonchalant manner on a steamer chair, seem to impress Violet as being profoundly learned; for she, after scanning the knowledge-laden shelves, naively remarks :

"You, Felix, of course, have read most of these works ?"

"Not at all, my dear."

"I do so hope that you may, then."

"All these books, Violet? I hope I may never do anything of the kind. Don't you know, my dear, that too much learning makes us artificial ? We grow accustomed to think the thoughts of others—so many in number, that they crowd out all originality that may have been within us. But—but let us "drop" books, let us talk of old times."

Violet blushes. Now is so propitious an opportunity to open my heart. I am about to forego my good resolve on the stairway and give vent to my tale of woe. Violet interrupts me :

"Felix, as you will. The past is a topic ever dear to me. Will we ever again be so happy ?"

"You are not unhappy, Violet?"

"I might be : I have good reason to be most wretched. But then, perhaps it is as well that things are not different—all is for the best."

"Little fatalist, you speak like an old granny. I sincerely hope that there is no misfortune to justify your unhappiness ; yet, Violet, I too am not the happiest of mortals." And here again I am sorely tempted to walk over my good resolve.

"Felix, you were ever a fault-finder. I am not at all surprised to hear what you say ; but I—I might have been not otherwise than a contented, happy girl."

Violet's eyes glisten : they are full of tears. Where is Margaret now? There never was a Margaret. I clasp Violet's hand : I implore her to tell me all. "Divided sorrow is half-sorrow." I will console her ; I will forget all my own pain only to console her. Violet's silence is but an

incentive to clasp Violet's hand the tighter, to kiss the hand and tell her that I insist on knowing all. Who can withstand such entreaty? Violet's reticence is subjugated at last. With a tremulous voice she tells me how cruel men are and how particularly cruel a certain man is; how she accepted this certain cruel one's pledges of constancy, of immobile affection and eternal appreciation in the good faith that characterizes all innocent maidens, and it is all so much the same case as my own that it goes straight to my heart with more than itself—it carries Violet with it. "Violet, I love you." This is so often said, yet I would vainly seek its synonym, and so I say, "Violet, I love you!" This is a declaration. Long live impulse.

JOSEPH D'ILIVA.

A FEW THOUGHTS

" We live in thoughts, not breaths,
In feelings, not in figures on a dial."

THE glance of recognition can pass from soul to kindred soul among a crowd. A quick, sympathetic pressure of the hand has stilled many a surging tempest of grief or despair. The first balsamic drops of heavenly healing have fallen upon sorely wounded hearts, with never a spoken word to break "the eloquent silence."

Often the timely utterance has changed the course of a wildly despairing life that had lost its faith in God, its trust in man. The charity of the heart can elevate the veriest trifle, and make royally precious any and all bestowals of whatever name. The strength of helpfulness is measured by the delicacy of consideration. Unspoken thoughts have silent influence upon sensitive natures; they have the power to chill or warm; exalt to heights of blessedness, or to cast down into deep valleys of humiliation. And words are winged with all the beauty of kindness; refulgent with the rainbow-hues of

hope; or barbed of ill-meanings, of scorn, and cold and cruel pride.

The atmosphere we draw breath in at home, in social life, in business surroundings, is of more importance to the well-being of body and soul, than that of that portion of the world we live in. Let the torrid waves of summer linger, and the capricious changes of the weather work some minor ills, if *only in the heart* serenity abides with strength, and Truth and Reverence keep equal pace with the wonders of discovery. No storms must vex the tranquil waters whereon our life-dreams float; and the religion of the home must guard it from all assaults of evil. The tongue, the temper, the whole tenor of the conduct, founded upon the idea of responsibility, can be exalted to nobleness of speech and manner, to goodness only, in everpresent remembrance of what a Jewish home should be. And, in all that moulds the character and leads in foremost power of example, woman holds the sway. It rests with her to reinstate with all its ancient honors the beautiful Sabbath, and to lead the children in loving reverence to its glad and holy observance.

A Star of guidance o'er Life's troubled ocean,
A sunbeam flashing tempest-clouds in twain,
The wafted fragrance deepening soul-emotion,
The benediction won from heights of pain.

A voice familiar with melodious calling;
A solemn adjuration from on High;
A veiled and tender glory, earthward falling
From unseen altars, 'neath eternal sky.

Pathetic memories of a father's blessing,
When thornless roses crowned the lifted head;
The gentle touch of mother-hands caressing,
Ere cypress paths to desert-wanderings led.

All-conquering joy of new-found inspiration,
That healing balm pours on the longing breast;
The life ennobles that in consecration
Keeps evermore the day of holy rest.

A Daughter of Judah.

Literature, Art and Science

Bismarck.—Contrary to the advice of his physician, Prince Bismarck empties glass after glass of water during the delivery of his speeches in the Reichstag. When he rises to speak, his arms seem to look for a support, and his hands, whose trembling is almost the only evidence of his age, nervously pluck at his beard, his ear, or the cross which adorns his breast. He never speaks in a pathetic manner, not even when dwelling on his services, the Emperor, or the fatherland. His speeches are rather in the nature of "table-talks," but are much more enjoyable in print than in the delivery. He frequently halts, stammers and corrects himself. He has himself said: "I am no orator; a good speaker is rarely a good statesman." He shows his juridical training in his frequent Latin quotations, and borrows many an English phrase from the language of the turf and field.

Disraeli—Wide publicity has been given to the extraordinary statement, taken from a pamphlet by Lord Robert Montagu, to the effect that Lord Beaconsfield when on his death-bed sent to Farm Street (the Church of the Jesuits) for Father Clarke to come to Curzon Street and receive him into the Roman Catholic communion.

There was no truth in the statement and it was only one of the many slanders put upon the name of Benjamin D'Israeli living, and continued since his death. In spite of every attempt on his own and the part of others to escape therefrom, D'Israeli remained what he was born, a Jew.

The priest referred to by name in Lord Robert Montagu's book writes to the *Pall Mall Gazette:* "As I was absent from London during the whole time of Lord Beaconsfield's illness and death, it is needless to say that the report of my having received him into the Church is without foundation."

Recent Jewish Publications.—Dr. Adolph Jellinek of Vienna (press of Marcus Andrassy, Buda-Pest). *Aus der Zeit*, being 2d series on questions of the day and actualities, published on the occasion of the 70th anniversary of the birth of Dr. Steinschneider.

Hebræische Briefe an S. D. Luzzato (1833-1860), author, S. L. Rappaport; publisher, Eisig Graeber, Jaroslau, Galicia.

Dr. Hamburger: Supplement to the Real-Encyclopædie für Bibel und Talmud. I. Talmudical part (complete). II. Biblical part as far as the article Babel. Publisher, Koehler, Leipzig.

Hartwig Hirschfeld: Das Buch Al-Chazari, Arabian text with Hebrew translation of J. Ibn Tibbon, 1 Part. The second and last part with critical notes is to follow shortly. Otto Schulze, Leipzig.

Italian Jewish Statesmen.—The Italian Chamber of Deputies has eight Jewish members, viz: Signori I. Maurogonato, L. Luzzato, E. Arbib, L. Romanin Jacur, L. Finzi, C. Parenzo, H. Fano, and A. Malvano. The Senate has two Jewish members in the persons of Signor Tullo Massarini, the well-known painter, poet and philosopher, and Signor Isaac Artom, the diplomatist and principal Secretary to the late Count Cavour. In literature, science and art they are equally prominent. The President of the Scientific and Literary

Academy at Milan is the well-known Professor G. I. Ascoli, and among the occupants of the most important university chairs in the country are Signori Luzzato, D'Ancona, Israel, De Beneditti, Rava, Morpurgo, Fubini, and Levi. More, the Jews contributed powerfully toward the movement which swept away the old order of things in Italy. Daniele Manin, the author of the Venetian Revolution, and sometime Dictator of Venice, was a Jew by birth. His Minister of Finance, and one of his ablest supporters, was Maurogonato, an observant Jew. Even among the brave men who, under Garibaldi, fought for Italian unity, were a large number of co-religionists. Colonel Henri Guastelli especially distinguished himself during the onslaught on Rome.

Education of the Artist.—Cassell & Co. have published Ernest Chesneau's admirable work, "The Education of the Artist," translated from the French by Clara Bell.

Chesneau writes in a modern progressive spirit, shrinking neither from the breaking of images nor from the charge of radicalism.

This is a book of ideas, not of facts, either technical or historical. The author looks to the future not to the past.

Chesneau, though a Frenchman, protests against the essentially French doctrine of "Art for art's sake." The artist absorbed in his materials making technique the end of his art, he rightly regards as a mere craftsman. It is *art as a means of expression*, thus M. Chesneau preaches, and as definitely as he can, he tells us what to his way of thinking the art of this 19th century should express.

He says: "The end of art is the interpretation of the soul of man, with all its emotions and feelings, its sorrows, joys and doubts, its passions, its enthusiasms, its loves and hatreds, its heart sickness and hopes, its knowledge of what is past and real, its aspirations above and beyond it—the soul in its entirety, as completely as the conditions of each art will allow, and without any limitations but those set by these conditions."

The volume contains many sound and practical suggestions, and is written more in the Anglo-Saxon school of thought than of that egotistical and empirical which too generally mark the writings of French critics.

The MENORAH recommends this book not only to those pursuing art as a study, but who desire to cultivate true ideas of art and just conceptions of its mission.

Von Wertheimer.—Joseph Ritter von Wertheimer, the emancipator of the Jews of Austria-Hungary, the eminent publicist, and one of the noblest of philanthropists, is now in his 87th year.

A lovelier character, uniting the scholar with the humanitarian, never breathed. We love to think of him, not only for his grand spirit which even in his octogenarian age is as young and pure and beautiful and true as in the halcyon days of his youth, but because his great modesty has until now failed to receive that universal homage to which he is so justly entitled. One night, many years ago, it was our proud privilege to be a guest at his hospitable board, when such luminaries as Lazarus, Ludwig August Frankel, Berthold Auerbach, Adolph Jellinek, Ignatz Kuranda, Max Schlessinger, Solomon v. Brandies, Julius Rodenberg, and other brilliant constellations, besides a galaxy of Hebrew heroines were present. Philosophy and poetry flowed in genial currents, with plans and projects for the emancipation and higher elevation of our Russian, Roumanian and Oriental brethren. It was a "red letter" day in the memory of more than one guest gathered on the occasion. Its remembrance is yet fresh and vivid. Very soon the MENORAH will present sketches or something better, of those "bright stars" which shone among that brilliant gathering. The time has come to speak, the shackles are forever broken, the hour of silence is past.

Precocious Genius.—The history of art is so rich in illustrations of precocity that it is difficult to select the best examples.

Andrea del Sarto is said to have shown fondness for drawing as a child, and at the early age of seven to have been introduced to the world of art in the shop of a goldsmith. Raphael seems to have been a painter from the cradle. He was sent to learn of Perugino when twelve years old, and at seventeen was painting on his own account.

Tiziano showed as a child a decided preference for art over classics; and painted at the age of twelve a Madonna and Child in the tabernacle, and about two years later studied under Gentile Bellini.

Tintoretto used, as a child, to draw on the walls of his father's house, and received the name by which he is most widely known at this early date.

Hardly less striking in his precocity is Michael Angelo, who as a lad kept running off to the studios, and at fourteen was received by Ghirlandajo as a regular pupil.

Turning from Italy, we meet with no less interesting illustrations of artistic precocity.

Murillo displayed talent as a child, covering the walls of his house with his drawings. It is said that he painted pictures as a boy and sold them at the Fair.

Holbein, who was taught at an early age by his father, painted finished pictures by the age of thirteen.

Ruysdael is said to have painted notable pictures at twelve.

At the same age Cornelius painted original compositions in the Cathedral at Neuss, which show great talent. Horace Vernet helped, when a boy, to paint his father's pictures. Ary Schefer, the son of a painter, painted from early childhood, and exhibited in the Amsterdam Salon at twelve.

Among sculptors, Canova is said to have carved a lion at twelve. Thorwaldsen entered on a regular course of study at eleven.

Among English artists George Morland is said to have taken to pencil and crayon almost as soon as he left the cradle. Sketches of his made at four, five, and six were exhibited to the Society of Artists, and won praise for the child artist.

Sir Thomas Lawrence was another childish marvel. As a small boy he could draw portraits, and at nine not only copied historical paintings in a masterly style, but succeeded in compositions of his own.

At ten his childish fame was such that he was sent by his father to Oxford to paint Bishops, Earls, and other notabilities—an experiment which brought great gain to his impecunious parent.

At seventeen the period of his riper and more lasting fame commenced.

Landseer drew well at five and excellently at eight. Gainsborough was a confirmed painter at twelve.

Turner, though hampered by poverty, made such progress that he exhibited at fifteen.

Wilkie says he could draw before he could read, and he exhibited at fourteen.

Flaxman amused himself when a sickly child by drawing in crayon, and exhibited busts at fifteen.

Examples no less striking could be given among more recent artists. Genius knows no age or country.

Affairs of the Order

A B'nē B'rīth Hall in New York.—Whilst several of the other Districts of the Order possess spacious buildings, District No. 1, the mother District, is still without a common meeting place for the numerous lodges located in the commercial metropolis.

District No. 4, in particular, is the proprietor of a structure, which while it reflects credit on the fraternity of the Pacific Coast, and is one of the ornaments of the Golden City, yields at the same time an annual rental income of ten per cent.

The B'nē B'rīth Hall of San Francisco was erected a few years ago at a cost of $90,000 one-third of which was furnished by the Grand Lodge, and the remaining two-thirds by the lodges of the District. Thus a revenue for the Widow and Orphan Fund is permanently provided, while a splendid hall and spacious lodge rooms render the place of the regular meetings of lodges and the meetings of the Grand Lodge pleasant and attractive, in addition to affording a suitable assembly room for literary, musical and social entertainment.

Some time ago a Convention of the lodges of District No. 1 met for the purpose of taking into consideration this important subject and a committee was appointed to look after building lots in some central location, secure architectural plans and provide the ways and means for purchase and construction.

It was estimated that the total cost would not exceed $200,000, a moderate sum considering that the district possesses a membership of nearly nine thousand and considering that the rentals from such a building would easily yield an annual net income of from $17,000 to $20,000.

Brother M. Thalmessinger, Chairman of the Building Committee, in his report of May 8th, 1885, remarks that "the committee had met with a fair amount of encouragement on the part of several lodges; that without any solicitation quite a number of brethren came forward and offered to contribute about $10,000 to the object in question; that owing, however, to the general stagnation in business, it was thought best to let the matter rest until the commercial horizon would look somewhat clearer, especially as it would then be so much easier to secure subscriptions from individuals." The committee hence reported progress and asked for further time, which was granted.

The present outlook is believed by many to be promising. The crops are reported as unusually fine; the labor troubles have ceased, or at least assumed such rational aspect that no more widespread and serious trouble may be apprehended. Labor and material has not for many years been as cheap, and there is abundance of capital seeking good real-estate investment.

Let then this good work be speedily undertaken and consummated.

Such a general meeting place would once more revive the old-time love and enthusiasm which in days gone by animated and pervaded the Orchard Street Hall.

Let the structure be at once commodious and elegant, an ornament to the city as well as a proud monument to the practical workings of the Order.

The Maimonides Library.—Isaac D'Israeli, in his *Miscellanies of Literature*, remarks that "the first studies form an epoch in the history of genius, and have unquestionably influenced its productions. Often have the

first impressions stamped a character on the mind adapted to receive one, as the first step in life has often determined its walk."

Reading has a very powerful effect in shaping the thoughts of youth, as it possesses an extraordinary influence upon the mind of the mature.

A good library is the nursery of intelligence, and meditation upon what we read forms the basis of character. It was this thought that led originally to the creation of the Maimonides Library as one of the instrumentalities for promoting the higher work of the B'nē B'rīth.

In those early days, when fifteen hundred volumes constituted its stock, we well remember what a "mine of wealth" even those few books were regarded, though their chief value was for the student and not the general reader.

Times have changed since then, and to-day twenty-six thousand eight hundred and forty volumes fail to supply the wants to the four thousand seven hundred and eight readers, who peruse even of those which possess attraction forty-seven thousand five hundred and seventy, the number of annual circulation. Of the two thousand seven hundred and sixty-nine volumes added during the past year, only twenty-eight per cent. were fiction—English and German. In 1884, the additions of fiction amounted to seventy per cent., but this was necessary to properly equalize the proportion between fiction and standard literature, and an unusual occasion presented itself for purchase.

The "Maimonides" is fortunate in having for its Librarian a gentleman of the intelligence and culture of Brother Max Cohen. We note with pleasure that in view of the general interest now being taken in economical questions, he has devoted considerable time in the endeavor to collect as much material as possible to form a nucleus for a body of statistics on Political and Social Science, embracing such subjects as Finance, Taxation, Public Works, Railroads, Labor, Health, Municipal Administration, etc., etc.

Considering the constant discussion of these questions and the necessity of having accessible, accurate and comprehensive sources of information whereby to conduct such discussions intelligently, the importance of forming such a collection will be readily conceded. The same effort has been made for the Education Collection and books on the methods of instruction and administration of schools in this country and Europe have been acquired. The indefatigable labors of Mr. Cohen in this direction cannot be too highly appreciated, and should be seconded by a more generous support.

Unfortunately the Library Rooms have become inadequate even for the present wants of books and comfort of readers, and this holds good even more urgently of the Reading Room, which is narrow and contracted. It is to be hoped that the Grand Lodge will speedily construct a B'NE B'RITH BUILDING worthy of the District and the Metropolis, where not only ample accommodations will be afforded all the Lodges now meeting in scattered and widely separated sections, but where commodious quarters will be provided for the Maimonides Library, with a Hall for literary and social entertainments.

Intellectual Advancement of the Order.—At the General Convention of the Order held last year in New York, Brother Josiah Cohen, of District No. 3, presented a report which, on motion of Brother B. Mahler, now President of District No. 2, was unanimously adopted. From this report we select the following extracts, and earnestly recommend them to the entire Brotherhood:

REPORT OF COMMITTEE ON INTELLECTUAL ADVANCEMENT.

To the President and Members of the Convention of the I. O. B. B.

BRETHREN: Your Committee to whom was referred the matter of "Intellectual Advancement" (the corner-stone upon which the Order was called into existence), have considered the subject assigned to them. . . . We are of opinion that the

noblest design of our Order has not been properly fostered; thus, diamonds which glitter in the diadem of our Brotherhood, lie to a great extent buried in darkness, comparatively forgotten and neglected. We have drifted from our primary principles, and the jewel of mental culture, which was the broad platform upon which our Order was planted, is hidden beneath its more modern beneficial purposes, which latter have done so much to cloud our higher aims, and accomplished so little for the more potent motives which actuated the fathers of our organization.

The support of Science and Art is acknowledged in our Organic Law to be the mission of our Order, and yet the records of our labors disclose but few practical results of devotion in this behalf.

To accomplish this loftier purpose and develop a love of learning, to cultivate a taste for the study of science, and an ambition for the practice of art, what means can be suggested that have not already been elaborated on at all former Conventions?

How vain seems this septennial appeal for carrying those plans into effect, but let us hope that the traditional love of our people for the cultivation of the intellect may receive a new impetus in our Brotherhood, as they review the neglect of the past in this particular direction.

Your Committee respectfully recommend that in all lodges where meetings are held twice a month, one such be devoted to business purposes and the other to intellectual entertainments, and where but one monthly meeting is held, that part of the time should be occupied in literary pursuits.

We further suggest that in all cities of more than one lodge of the Order, such lodges unite their efforts in this respect, and that committees be appointed for the furtherance of intellectual pursuits, composed of delegates from each lodge in such city. We further suggest that young men and women outside of the Order be invited to participate in all literary entertainments to be given.

We further propose that the several District Grand Lodges shall appoint certain of their members and other competent persons to visit such of the lodges as are not accessible to the advantages of larger cities for the promotion of intellectual culture.

We recognize, with sincere delight, the efforts of all kindred associations for the improvement of the mind.

Your Committee had referred for its consideration a proposition concerning the establishment of an *Official Organ for our Order*, so earnestly recommended in our President's message. We fully concur in the view of our worthy President on the subject, and believe it would prove a powerful lever for intellectual advancement. * *

In conclusion, your committee, believing that

> "'Tis education forms the common mind;
> As the twig is bent the tree is inclined,"

would urge upon the Convention the necessity of adopting some recommendation by which literary exercises and entertainments shall be made a part of the business of all lodges, as an incentive to young and old alike. Believing that intellectual culture cannot be legislated into existence, but must be fostered by an instinctive desire of each person for himself, we but urge on your deliberate body the expediency of promoting the same by the exercise of all the influences which can be wielded in behalf of this noblest phase of human ambition.

JOSIAH COHEN, Chairman, Pittsburgh, Pa.	REV. DR. L. MAYER, Allegheny, Pa.
MAX COHEN, Washington, D. C.	H. HIRSCHBERG, St. Louis, Mo.
ISAAC J. LEVINSON, Peoria, Ill.	ISAAC WEIL, Ottawa, Ill.
B. MAHLER. Cleveland, Ohio.	AUG. FALKER, Syracuse, N. Y.
JACOB A. BERK, New York.	JOSEPH MODE, Boston, Mass.

How well will the MENORAH respond to the noble and excellent sentiments here expressed. Every Lodge should subscribe for at least five copies, and no member who would promote the purer and loftier, because unselfish, objects of the Order should be without a copy of this journal for himself and family.

Monthly Record

At Jassy, Roumania, is still living Liber Moses Ceausul who has attained the age of 113 years. We saw this venerable Israelite when he had just entered on his centennial anniversary.

Our felicitations to Baron Elie Cattani on the marriage of his daughter Mathilde to Mr. Frederic Reitlinger, Advocate of the Court of Appeals, Officer of the Legion of Honor, which was celebrated last month in Paris. Among the witnesses to the civil marriage the evening previous were M. Jules Grevy, President of the French Republic, for M. Reitlinger, and M. Christophle, the eminent Governor of the Credit Foucier, for Miss Cattani. A brilliant assembly assisted at the ceremonies, the *elite* of the Egyptian colony in Paris being conspicuous. M. Reitlinger is a great favorite of President Grevy at whose table a knife and fork is always ready for the distinguished lawyer. Adieu to these charming *dejeuners!* M. Cattani is the cousin of Baron Jacques Menasee of Cairo.

The first annual meeting of the Board of Managers of the Associated Hebrew Charities of the United States was held on the last Sunday in June in Chicago. From the report of the Secretary it appears that thirty-one societies had joined the association, embracing all the principal cities and towns in the country. The following gentlemen were elected officers: President, Marcus Bernheimer, St. Louis; First Vice-President, Rev. I. L. Leucht, New Orleans; Second Vice-President, Jacob H. Hecht, Boston; Secretary and Treasurer, Albert Arnstein, St. Louis. Resolutions were adopted in respect to the late lamented Rev. Dr. James K. Gutheim, one of the founders of the Association. A resolution was adopted to issue a pamphlet suggesting the best methods of assisting the deserving poor. A committee of six was chosen to formulate such suggestions which are to be forwarded to all relief societies in the country, in a few months when the pamphlet is prepared. The committee consists of the following managers: Messrs. Weil, Henle, Holzheimer, Leucht, Schoolhaus and Butzel. The principal subject of discussion was the "tramp" whom it appears we always have with us. During the last ten years the tramp seems to have materialized to a formidable extent. This fact is accounted for by the advent of numerous European paupers. A copy of the constitution may be had by addressing the Secretary, Albert Arnstein Esq., St. Louis. The principal object of the Association appears to be to prevent fraud and imposition by "tramps" and "repeaters" and thus secure to the deserving poor the relief and succor often so greatly needed. When we receive the forthcoming pamphlet we shall further speak of this general charitable work.

Cleveland Orphan Asylum.—The 18th anniversary of the Jewish Orphan Asylum was held at Cleveland on the 10th, 11th, 12th, and 13th ult. attracting a large number of visitors from all sections of Districts Nos. 2, 5, and 6.

The class examination of pupils was highly satisfactory, and the little orphans afterwards had a gala time. The President's (Brother Abraham Hart, of Chicago) report was an able document. From it we glean that there are now 306 orphans and half orphans in the Asylum. He urges the necessity of an appeal being issued to all cities and towns of the three Districts directly interested for contributions towards erecting the new Orphan Asylum building, which is estimated to cost $150,000. This structure will be immediately commenced. It will be a handsome three-story double building, and will

accommodate fully five hundred orphans. The Trustees of the Michael Reese Fund have already donated the generous gift of $10,000 towards this noble object.

Superintendent Dr. S. Wolfenstein's quarterly report showed that there were 129 girls and 177 boys at present inmates of the Asylum. The general behavior was excellent; but one serious case of illness -typhoid fever—had occurred; the patient however recovered. Bro. M. Buchman, financial secretary, presented his report for the trimestre, from which it appears the receipts were $20,273.73 to the General Fund; $600 to the Sinking Fund; $14,055.84 to the Building Fund; total $34,929.57. Disbursements for the quarter amounted to $9,141.43. The reading of the names of the discharged and newly accepted inmates was exceedingly interesting. Chapters from the lives of the unfortunate and lowly were narrated, and the uninitiated listener learned more in that short space of time than he could gather in volumes of information on such subjects. Each applicant had his champion, who told the story of the unfortunate orphan's fate. Some were left entirely destitute, without either father or mother, others were made orphans in fact, by having one or both parents in insane asylums. Pretty bits of romances cropped out here and there, and when the discharged children were disposed of, remarkably great care was exercised in the matter of properly placing them. One boy, Abraham Simon of Cincinnati, fourteen years old, who has been in the asylum six years, was recommended by Dr. Wolfenstein as a fit scholar for the Hebrew Union College of Cincinnati, and the recommendation was accepted.

After all the reports had been read and approved, election of officers was held. President Hart was unanimously re-elected. Before Mr. Hart could thank the members, Brother A. Wiener arose and spoke as follows: "President Abraham Hart, with kind indulgence of the ladies and gentlemen, allow me in behalf of my fellow-members to offer you our most hearty and sincere thanks on your re-election. You are to be congratulated, they are to be congratulated, the institution is to be congratulated. Above all, the little children are to be congratulated, because one so worthy, one so noble, so zealous in behalf of this institution, has been selected once more to watch and guide them. In choosing you, the members have chosen one who will redound to the credit of this noble institution. In congratulating you upon your re-election, we must not forget that fifty-five years ago there was born in Germany a H(e)art, a grateful heart. Your name is no misnomer. Abraham Hart is entitled to all honors showered upon him. Your friends, the ladies and gentlemen, thought it would be proper to offer you some small token as a memento of the respect they have for you. Therefore, in their behalf, on this your fifty-fifth natal day, I present you with this heart." (A gold locket in shape of a heart, a large diamond in centre, surrounded by a laurel wreath.) We shall present a fuller report in our September number.

Montefiore Home at Cleveland.—The fourth annual meeting of the Montefiore Home for Aged and Infirm Israelites instituted at Cleveland by the Order Kesher Shel Barzel, was held on the 11th ult. in that city. From the report of Jacob Cohen, the Financial Secretary, it appears that the receipts to the General Fund for the year were $9,602.08; to the Sinking Fund $3,95c; total $13,552.08; the disbursements $7,906.28. The report of the President, Jacob Mandelbaum, Esq., spoke of the health of the inmates of the Home, referred to its needs, suggested what the duties of the officers should be and recommended the purchase of a burial ground for the Home, dwelling upon the necessity of such a purchase, owing to the frequency of death among people of such advanced ages, who hitherto have been buried in the cemeteries of the Huron and Eagle Streets Synagogues.

Superintendent Friedman presented his report, which contains many sad

and interesting features. There are at present thirty-five inmates, and great need is felt for more room to answer constant applications for admission. A new home is demanded, and no doubt will before many seasons grace the beautiful forest city with that of its kindred institution, the Orphan Asylum of the B'nē B'rīth. The following officers were elected for the ensuing year: President, Jacob Mandelbaum, Cleveland; Vice-President, Samuel Woolner, Peoria, Ill.; Corresponding and Financial Secretary, Jacob Cohen, Cleveland; Treasurer, Adolph Freund, Detroit. Dr. Friedman was re-elected superintendent, and Mrs. Friedman, matron.

Anton Rubinstein, at his last appearance in Berlin, donated one thousand marks to the Jewish Home for aged people of that city.

The French Government is building a railway on the Senegal, in Africa, and employs, as chief engineer to carry out the work, a Russian Jew, Mr. Goldstein of Kisheneff.

The Moldavian Jews are leaving that part of Roumania in large numbers Since last Passover four hundred Jewish families have proceeded to America. via Hamburg, and at least six hundred more families are preparing to do so.

The Russian Government is not so blind that it can disregard great merit even in the downtrodden Jew—and we learn that Dr. Harkavy is travelling in the holy land at the expense of the Czar's people. Dr. Harkavy intends to visit Syria and Egypt.

The strawberry crop of the Vineland, N. J., Russian colonists, yielded alone over six hundred dollars net. One patch of one-and-a-half acres brought its owner one hundred dollars. Yet the ruling prices were very low on account of the abundance of the berry.

Mr. Alderman Isaacs has been elected to the high dignity of Sheriff of London and Middlessex. When Queen Victoria ascended the throne fifty years ago she found a son of Israel the occupant of this same post; namely, the illustrious Moses Montefiore.

In reference to the edict concerning the military duty of Russian Jews, Count Ignatieff, who voted against it said: "I cannot vote for a law which puts Jews on a footing with ferocious wolves for whom a reward of fifty rubles is paid when caught." Even the anti-semitic *Novoye Wremya* calls it a cruel law.

An interesting case of longevity comes from Dover, England. Mrs. Julia Nathan died in her one hundredth year. Her parents died at the ages of 96 and 104, and she leaves six daughters, thirty grand children, forty-eight great grand children and eleven great great grandchildren. Quite a community in themselves.

Of the seven Jewish members who sat in the last Parliament six have been re-elected, viz.: Serjeant Simon, Q. C.; Mr. Arthur Cohen, Q. C.; Sir Julian Goldsmid, Baron de Worms, Mr. Lionel Cohen and Mr. Samuel Montagu. The seventh, Baron Ferdinand de Rothschild, will, in all probability, be successful too.

The Philadelphia Young Men's Hebrew Association has offered a prize of fifty dollars for the best essay on "The Ethics of the Book of Proverbs and the social conditions which they reflect." The judges will be Rev. Drs. G. Gottheil, B. Felsenthal and M. Jastrow, Sr., and the competition is open to all. Further details will be furnished to enquirers by the Secretary of the Association.

The expulsion of Russian Jews from Prussian territory has not yet ended, and facts reported by the press show that extreme harshness is used in enforcing this brutal law. And at the same time a large number of Austrian Jewish families have been expelled by the authorities at Wolocyska, Russia, and conveyed across the frontier. Further expulsions are expected, and it is believed that the old law forbidding foreign Jews to settle near the frontier is about to be put in force.

The Home for Aged and Infirm Israelites of Philadelphia has received about fifteen thousand dollars, the amount of the estate of the late Benjamin Lavine, all of which was bequeathed entirely to this beneficent institution. The Home is attached to the Jewish Hospital of Philadelphia, and in the main room of the Home has been placed a tablet suitably inscribed. Messrs. William B. Hackenburg and Mayer Sulzberger, who were the executors of the estate under the will, gave their services gratuitously, and donated all the commissions, fees, etc., which amounted to about one thousand dollars.

The B'ne B'rith—This Association, which is the most powerful organization among the Hebrews of the United States, gives fresh evidence of vitality and influence. The Order was founded in this city, in 1843, by certain farseeing and enlightened Hebrews, who saw the necessity of some bond of union among their race other than that of a purely religious creed, and who wisely made this bond one of philanthropic and patriotic feeling. The object of the Order is actively to relieve distress among the race which it represents, to succor, in especial, the widow and the fatherless; but its further motive is to elevate the Hebrew community socially, "of inculcating principles of philanthropy and patriotism, of supporting science and art," and to "vindicate, defend and bring honor to the name of Israel." The lodges of the Order number over 400 and are found in almost every State of the Union, and the membership reaches nearly 30,000. During the last four years more than a million of dollars have been expended for the sick, needy widows and orphans, exclusive of large contributions to special institutions. Permanent endowment funds have been established for the support of these great charities; and asylums, homes and hospitals founded in almost every district of the Order. It was this Association which erected the statue to Religious Liberty in the Centennial Grounds at Philadelphia—singularly enough, the first monument to religious liberty ever erected. Looking at the formation of this Order as a matter of pure policy, nothing could be wiser. The Israelites, during their ages of wandering, have remained one people in blood and in faith Now, it is fitting that they should take their stand together in the great social, intellectual and moral movements which give to any race stability and power among other peoples.—*New York Tribune.*

Editor's Bureau

SECRETARIES of Lodges will confer a favor by sending us a list of their members with their addresses.

AFFAIRS OF THE ORDER. Under this title we shall present a monthly chronicle of leading events transpiring in the Order.

"A DAUGHTER OF JUDAH" sends us from Boston in prose and poetry "A Few Thoughts," which are precious in suggestion as they are graceful in expression. We are promised further contributions from the same sympathetic pen.

EVERY Lodge should subscribe for the MENORAH, and carefully preserve among its archives at least one copy to be subsequently bound in volumes. The Magazine will make two volumes per annum. Thus a faithful record, easy and valuable for reference, will always be at hand.

As in the Lodge we have "propositions for the good and welfare" of the fraternity, so we invite brethren to contribute suggestions and news which may serve as an example and incentive. The idea is, by frequent communion and interchange of ideas, to unite more closely our widely scattered brethren in closer bonds of sympathy and union.

"One touch of Nature makes the whole world kin."

AT the meeting of the General Committee of District Grand Lodge No. 2, held at Cleveland on the 11th inst., a resolution was unanimously adopted recommending the members of the District to give their aid morally and materially to the MENORAH. Bro. B. Mahler, President, presided, and Bro. A. Abraham, Secretary of the District, came from Cincinnati to attend the meeting. Details in next number.

IN the Official Department will be found the reports of most of the members of the Executive Committee. The remaining reports, with that of the President of the Order, will be given in our next number. These reports should be attentively read by all brethren who have at heart the true welfare of the fraternity. A review of these reports will be editorially presented in a subsequent MENORAH.

The book of M. Drumont which we have noticed elsewhere in the Menorah, has been hailed with delight by the Jew-haters in Roumania, especially among the politicians who still continue like so many asses to feed on the musty straw of the Jewish question. Even a ministerial organ exclaims with joy: "Roumanians owe M. Drumont a debt of gratitude for his courage and impartiality." Poor myopes! when will these Moldo-Wallachians learn common sense?

We are under obligations to Bro. S. Hamburger, the veteran and able Secretary of District Grand Lodge No. 1, for valuable documents, and the same must be recorded of Brothers Abraham of No. 2; Louis Blank, of No. 4; Nyburg of No. 5; and Hamburger of No. 6. The ready and cordial response of these gentlemen to our request for all documents, reports, statistics, etc., is warmly appreciated. We are expecting like favors from our worthy brother secretaries of Nos. 3 and 7.

Our acknowledgments are due to the American secular and religious press for complimentary notices of the Menorah. We are particularly indebted to the *N. Y. Tribune*, *Commercial Advertiser*, *Home Journal*, *Independent*, *Cincinnati Commercial-Gazette*, *American Hebrew*, *St. Louis Free Press*, *Jewish Messenger*, *Occident* and *Standard* for friendly references. These journals we have seen, and shall be pleased to receive copies of all others which may make allusion to the Menorah. Reproduction of these notices will appear in a subsequent number.

The *Home Journal*, founded by America's great song writer, our Beranger, the author of "Woodman, Spare that Tree," which has been sung in every clime, and Nathaniel P. Willis, the exquisite poet and matchless paragraphist, still continues to be the great and best society journal, under the management of Morris Phillips. Entering the *Home Journal* office when a boy under the gifted and brilliant writers above named, Mr. Phillips has "grown with the growth and strengthened with the strength" of years until his weekly has become the familiar visitor into every cultivated home circle. The *Home Journal* is published at Two Dollars per annum, at No. 3 Park Place.

The cessation of the *Jewish Record* of Philadelphia is the more to be regretted on account of the retirement of Brother Alfred T. Jones, its able and talented editor, and one of the noblest, most upright and

pure-minded of men. An "Israelite without guile," a man faithful and devoted, whose whole life life has been given to charitable works, whose unwearying and infatigable toil in behalf of the unfortunate has succored thousands from misery, starvation and death. Gifted with a graceful pen, his writings no less than his speeches bear evidence of true eloquence and scholarly culture. Mr. Jones is one of the "brightest" among the Masonic Fraternity and one of the most honored among B'nē B'rīth. We trust it may not be long before his gifted pen will again be called into requisition.

WE continue extracts from letters received from prominent members.

BRO. PHILIP STEIN, Past President of D. G. L. No. 6, Chicago, writes:

"I shall do my utmost to promote the work of the MENORAH. I am convinced that the noble undertaking to which you have dedicated yourself could not be in better hands, and is sure to be a credit to the Order and a promoter of its objects."

BRO. EX-JUDGE MYER S. ISAACS, District No. 1, New York:

"I am with you in this good work for the higher culture of our Fraternity. Its aim is high, its object pure, its influence will be felt far and wide"

BRO. DR. S. WOLFENSTEIN, District No. 2, Cleveland:

"I shall consider it an honor to appear as a contributor in the MENORAH, and when time permits I will most cheerfully do so. Meanwhile consider me one of its founders, and find enclosed my subscription for a share."

BRO. P. W. FRANK, Past Grand Saar of the Order:

"You shall have my full support, and I will do my utmost towards making your noble effort a complete success."

BRO. DR. S. B. WOLFE, D. G. L. No. 5, formerly of Baltimore, now of New York:

"It is a source of great joy to witness this noble effort on your part to awaken new interest and revive love and pride for our cherished Order. It will be successful, for all good men and true will recognize the importance and utility of such a work. It will be durable, for it will have the sympathy and support of all Israelites. I am with you to the fullest extent of my power."

BRO. REV. JACOB VOORSANGER recently elected to the San Francisco Temple, writes us from Houston on the eve of his departure for his new field of labor:

"I perceive you have returned to your old love, journalism. I gladly become a subscriber to the MENORAH, and for *auld lang syne* I want to become more than a subscriber—a contributor. I claim a friend's privilege of assisting you with my literary labors, for you proved a true friend to me in the days past, when I had to fight for recognition. * * * My memory is good; I had no warmer friend when I counted barely twenty-four years than you were. In whatever direction my pen can serve you and the great and good work you have undertaken, indicate it and I will not fail to respond."

We have accepted cheerfully our talented and eloquent friend's offer, and very soon hope to present a contribution from his graceful and gifted pen.

Further extracts in a future number.

Die Menorah.—Deutscher Theil

Vol. 1. August 1886. Nr. 2

ANSPRACHE

des Präsidenten des Executiv-Comités bei Eröffnung der Grossloge für Deutschland (District No. 8).

ES ist ein beseeligendes Gefühl für mich, den von der jüngsten Convention des Ordens gefassten Beschluss, die im Deutschen Reiche errichteten Logen unter eine Gross-Loge zu vereinigen, persönlich in Ausführung zu bringen.

Die Hoffnung für ein segensreiches Wirken, die ich seit der Gründung der ersten Loge auf Europäischem Boden genährt, ist durch den raschen und gedeihlichen Fortschritt, welchen der Orden während der kurzen Zeit seines Bestehens dahier gemacht, bestärkt worden und nun es mir gegönnt, die Vertreter des Ordens und der Logen persönlich kennen zu lernen, ist meine Hoffnung zur frohen Zuversicht geworden.

Ich sehe Männer vor mir, welche mit dem Ernste, einer so heiligen Sache würdig, sich der Aufgabe unterzogen haben den Orden in die weitesten Kreise zu verbreiten und seine Prinzipien in die Herzen und Gemüther ihrer Glaubensgenossen zu verpflanzen. Ich sehe hier Begeisterung und Thatkraft gepaart, ein volles Erfassen dessen nicht nur, was der Orden will und stets gewollt, sondern was dem tiefinnersten Geiste des Judenthums eigen, was dessen Lebensnerv ist.

In Folge der in allen Zweigen der Wissenschaft und Erkenntniss gemachten Fortschritte sind manche alte Anschauungen und Systeme in Frage gestellt und Vieles, das den Menschen durch die Gewohnheit von Jahrhunderten lieb geworden, ist der Verwandlung unterworfen. Thätige Mitarbeiter und Mitförderer in den Culturbestrebungen unsrer Zeit, können wir mit Stolz auf hervorragende Glaubensgenossen hinweisen, welche im Gebiete der Wissenschaften,

der Künste und der Humanität sich hervorgethan, und nicht weniger auf den allgemeinen Bildungszustand unsrer Brüder in allen Ländern, die ihnen die Gelegenheit der freien Entwickelung erschliessen.

Der Zersetzungsprocess aber, der die geistige Neugestaltung nothwendigerweise begleitet, hat Spaltungen im Judenthume hervorgerufen, welche die Einheit, die Grundbedingung seiner religiösen Mission, zu untergraben drohte. Und nirgends trat dieser Zwiespalt eclatanter hervor als in den Vereinigten Staaten, besonders in jener Zeit, als der Orden in's Leben gerufen wurde. Juden aus aller Herren Länder trafen hier zusammen, alle Nationalitäten vertretend, von der verschiedensten Bildungsstufe und den extremsten Glaubensansichten huldigend. Hier galt es einzutreten, wenn nicht das Band, das uns seit den frühesten Zeiten vereinigte, hoffnungslos zerrissen werden sollte.

Das durfte nicht geschehen, sollten wir unsrer uralten Mission treu bleiben, sollten wir noch weiter das Panier des "Einig-Einzigen Gottes" hoch halten im Sturm and Drang, welchen das Leben in der neuen Welt und in der Neu-Welt uns entgegen trieb.

Ein Mittelpunkt wurde gefunden, von wo aus das zerstörte Gleichgewicht wieder hergestellt werden konnte, der Orden B'nē B'rīth wurde errichtet.

Eine Vereinigung wurde damit geschaffen, innerhalb welcher alle Israeliten sich zusammenfinden konnten, ohne Unterschied der von ihnen gehegten Ansichten betreffs religiöser Observanzen, ja es wurde von vornherein zum unabänderlichen Grundsatze gemacht, Alles aus dem Orden fern zu halten, wodurch das einmüthige Zusammenwirken der Brüder beeinträchtigt werden könnte und ganz besonders solche Streitpunkte, welche Gemeinden, Institutionen und selbst Individuen von einander trennen.

Der Jude als Weltbürger sollte hier eine Heimath finden und im Logenzimmer lernen, draussen im Leben die sittlichen Wahrheiten des Judenthums als Religion des Menschenthums zu bewahrheiten. In allen Ländern, wohin die Juden verschlagen worden und wo sie sich angesiedelt, haben

sie sich als gute Bürger und Staatsangehörige bewiesen, getreu dem Geiste und den Lehren ihrer Religion, und während sie in der Familie, im Gotteshause und in ihren Lehranstalten den specifisch-jüdischen Grundton zum Ausdrucke brachten, so wollten sie im bürgerlichen Leben und im gesellschaftlichen Verkehr nichts anderes sein, als der dem Staate eng verbundene Bürger, Träger des erhabenen Sittlichkeitsgedankens, abgesehen von aller Verschiedenheit der Nationalität und des Religionsbekenntnisses, sich als ehrenwerthes Glied in der grossen Kette des Staats- und Menschenverbandes geltend zu machen.

Wir hatten gar manchen Kampf zu bestehen, um diese Grundsätze durchzuführen. Sonderinteressen, eine oder die andere religiöse Richtung vertretend, suchten sich in unsere Reihen einzuschmuggeln, um unsere wohlgegliederte Schaar für ihre Zwecke zu gewinnen und auszubeuten. Aber vergebens. Immer und immer wurden diese Versuche abgewiesen und eine jede repräsentative Versammlung des Ordens erhärtete immer von Neuem den Grundsatz, dass wir als Ordensbrüder mit den Meinungsverschiedenheiten innerhalb des Judenthums nichts zu schaffen haben können. So sind wir zum grossen Bruderbunde empor gewachsen, welcher die verschiedensten Elemente und Richtungen in sich vereinigt und zum bedeutenden Factor geworden in der praktischen Erziehung und Heranbildung unsrer Brüder zu tüchtigen, erfolgreichen Bürgern, welche in den verschiedenen Berufungen des Lebens dem Judenthume Ehre machen.

Aber auch die materielle Seite des Verbandes wurde nicht unbeachtet gelassen, und viel Gutes gewirkt, welches ohne eine solche Vereinigung ausser dem Bereiche der Möglichkeit gelegen hätte.

Gar Mancher, in Noth gerathen, hätte kläglich untergehen müssen, ohne die rettende Bruderhand, gar viele Wittwen- und Waisenthränen wurden getrocknet; ja noch mehr, die herrlichen Wohlthätigkeits-Anstalten, welche in allen Theilen der Vereinigten Staaten sich vorfinden und mit grosser Munificenz ausgestattet sind und erhalten werden, wenn nicht direct vom Orden errichtet, haben in grossem

Maase ihren Ursprung unsren Brüdern und Logen zu verdanken, die so die "Wohlthätigkeit und Bruderliebe," welche wir lehren, zur thatsächlichen Ausführung gebracht.

Doch muss ich es betonen, dass unsere Wohlthätigkeitsbestrebungen, so eifrig dieselben auch gepflegt werden müssen, nicht den Hauptzweck unsres Ordens bilden. Sie sind allerdings die praktische Bethätigung unsrer Lehren. Was wir ganz besonders anstreben ist die Heranbildung und Erziehung unsrer Brüder zu nützlichen, dem Staate treu ergebenen Bürger, zu werthvollen Mitgliedern der menschlichen Gesellschaft und die Erlösung derselben aus der Sonderstellung, in welche Jahrhunderte von Knechtung und Gesetzesdruck sie eingezwängt. Dieses Streben ist aller Israeliten würdig und hierzu bietet jedes Land das vollste Material.

Als Bürger sei der Jude ein im Staate vollständig aufgehendes Mitglied der Gesellschaft, das kein höheres Interesse kennt als das Wohl der staatlichen Gemeinschaft, dem es angehört, bereit, Gut und Blut dafür einzusetzen.

Als Religionsgenosse halte er hoch den ehrwürdigen Glauben der Väter, in der Familie übe er die Tugenden der treuen Hingebung und Sittenreinheit, von jeher ein hervorragendes Merkmal unseres Stammes. Nur so kann er die hohe Aufgabe erfüllen, durch seinen Lebenswandel zu bethätigen, dass das Judenthum das höchste Menschenideal in sich erfasst, dass Judenthum und Menschenthum identisch sind!

Den geschichtlichen Hergang der Gründung des Ordens auf deutschem Boden habe ich in folgenden kurzen Zügen, in meiner Botschaft an die Convention des Ordens dargestellt:

"Als unsere Brüder anfingen häufiger und in grösserer Anzahl ihre frühereren Wohnorte in der alten Welt zu besuchen, ob zu geschäftlichen Zwecken oder zum Vergnügen, war es natürlich, wenn man von diesem Lande sprach und von den öffentlichen und sozialen Beziehungen der Juden, dass der Orden der B'nē B'rīth in prominenter Weise berührt wurde. In der That war diesem Vereine in Zeitschriften ein keineswegs unbedeutender Platz in der Kulturgeschichte des Amerikanischen Judenthums eingeräumt worden. Das auf

diese Weise geschaffene Interesse fand in dem Wunsche Ausdruck, dass unser Orden auf deutschem Boden angepflanzt werde.

"Schon im Jahre 1870 haben Brüder, welche damals nach Europa gingen, und andere, welche von dort zurückkehrten, mit mir über die Ausführbarkeit, Logen in Deutschland zu gründen, berathen. Damals gab es keine Mittel, durch welche ein solches Vorhaben hätte ausgeführt werden können. Auch erachtete ich nicht den Zeitpunkt angemessen, einen so wichtigen und weitgehenden Schritt zu unternehmen. Der Gegenstand wurde übrigens nicht vollständig beseitigt, sondern wurde wiederholtermalen angeregt. Ich war überzeugt, dass früher oder später wir die bestehenden Gesetze zu erweitern haben würden und die Sphäre unserer Thätigkeit und unseres Einflusses ausdehnen müssten. In meinem Bericht vom Jahre 1870 nahm ich Gelegenheit zu sagen, "dass der Orden noch auf eine Klasse beschränkt, nach anderen Himmelsgegenden sich ausdehnen und verbreiten müsse und innerhalb des magischen Kreises unserer gemeinschaftlichen Brüderschaft Alle anziehen müsse, welche mit uns in guten Werken und wohlwollenden Handlungen sich vereinigen könnten.

"In der Convention vom Jahre 1874, als die Revision der Constitution unter Verhandlung war, stellte Bruder Joseph Abraham folgenden Verbesserungsantrag, welcher angenommen wurde und seitdem das Ordensgesetz geblieben ist, nämlich: 'Sollte für eine Instituirung des Ordens in irgend einem Lande ausserhalb der Vereinigten Staaten Application gemacht werden, so soll durch das Executiv-Comité nach dessen Gutdünken darüber verfügt werden, ohne Rücksicht auf irgend welche Bestimmung der Constitution.'

"Diese weise und weitschauende Bestimmung hat die Hindernisse hinweggeräumt, welche den Orden auf die Vereinigten Staaten beschränkte, und hat es ermöglicht, dessen Panier in alle Theile der civilisirten Welt zu tragen. Als nun im Jahre 1880 von einer Anzahl unserer Glaubensgenossen in der Stadt Berlin, der Hauptstadt Deutschlands, eine formelle Application gemacht wurde, stand kein Hinderniss im Wege, vorausgesetzt dass die Rathsamkeit und Weisheit der Bewilligung dieses Gesuches festgestellt werden konnte. Nach einer langen und erschöpfenden Korrespondenz, welche beinahe fünfzehn Monate lang anhielt, und nachdem durch zuverlässige Quellen alle möglichen Erkundigungen betreffs des Charakters und der Stellung der Applikanten eingezogen waren, berief ich eine Versammlung des Executiv-Comités für

den Zweck eine endglütige Entscheidung in einer so wichtigen Frage zu erhalten. In jener Versammlung wurden Befürchtungen ausgesprochen, dass die Einführung einer ausschliesslich jüdischen Gesellschaft in einem Lande, in welchem die antisemitische Agitation ihren Höhepunkt erreicht hatte, als den Interessen unserer Glaubensbrüder sich schädlich erweisen möchte. Auf der anderen Seite wurde mit grossem Nachdrucke erörtert, dass grade diese Verhältnisse einen engeren gegenseitigen Anschluss unserer Brüder wünschenswerth machen, und dass irgend welche Einwände, welche gegen die Form unserer Organisation gestellt werden könnten, durch Abänderungen, welche in den weitgehenden Bestimmungen der Constitution zulässig sind, zu beseitigen seien. Ein Freibrief wurde endlich bewilligt und den Händen des Bruders M. Ellinger, Ex-Secretärs des Executiv-Comités, mit der Weisung anvertraut, in eigener Person eine eingehende Prüfung aller Verhältnisse vorzunehmen, um die Zweckmässigkeit festzustellen, entweder den Freibrief abzugeben oder denselben vorzuenthalten. Nach einer durchgreifenden Untersuchung installirte er am 21ten März 1882 in formeller und eindrucksvoller Weise die Deutsche Reichsloge No. 332 in Berlin, die erste Loge unseres Ordens in demselben Lande, aus welchem die Gründer des Ordens vor einem halben Jahrhundert ausgewandert waren; und so wurde das Glied geschmiedet, welches unsere Brüder in zwei Hemisphären verbündet. Ein voller und interessanter Bericht dieses Ereignisses wurde durch das Executiv-Comité im Jahre 1882 veröffentlicht. Ich muss folgenden Satz aus einem Ueberblick des Bruders Thalmessinger erwähnen: 'Wer kann die grossen Folgen dieses wichtigen Schrittes für unser Volk voraussehn? Wird es die Israeliten der beiden Hemisphären in dem guten Werke, die moralische und geistige Stellung unseres Volkes zu heben, fest verbinden; wird es unsere deutschen Brüder inspiriren zur Verbreitung des Wissens und der Aufklärung von einem Ende bis zum andern im deutschen Vaterlande, und zu der Botschaft, dass alle Menschen Brüder sind? Wird es dazu beitragen, den bösen Geist des Vorurtheils und der Verfolgung zu bekämpfen, welcher ungerechter Weise gegen unsere Stammesbrüder in dem Lande der Dichter und Philosophen heraufbeschworen wurde?'

"'Lasst uns wachen, wirken und hoffen! Unsere Hoffnungen wurden nicht getäuscht. Unser Werk hat kräftige Wurzel gefasst. Gewiss sind wir zu den glänzendsten Hoffnungen für die Zukunft berechtigt, wenn Männer der höchsten

Intelligenz, von unbegrenztem Enthusiasmus und rastloser Energie die Führerschaft übernehmen in der Verbreitung unserer guten Sache auf Europäischem Boden, auf diese Weise den Osten und den Westen zu vereinigen in der Förderung der Civilisation, im Fortschritte, der Humanität und in der Erhebung des Judenthums zu der hohen Stellung, welche seit seiner Geburt für dasselbe bestimmt ist, als ein Band des Friedens, der Wohlthätigkeit und der Bruderliebe.'"

An Ihnen liegt es nun das Werk selbstständig, mit Begeisterung und warmer Hingabe in dem Geiste fortzuführen, in welchem der Orden es aufgefasst. Und indem ich Sie mit der Ausführung dieser heiligen Pflicht betraue und Ihrem Herzen die hohen Erwartungen einzuprägen suche, die wir vom Orden, unter Ihrer Mitthätigkeit, hegen, vermag ich wohl kaum besser zu thun als wenn ich die Schlussworte meiner erwähnten Botschaft wiederhole:

"Was auch sonst der Fortschritt der Civilisation erreicht hat, noch hat er es nicht errungen, den Geist des Fanatismus und der Intoleranz, welche während einer so langen Periode in der Welt-Geschichte den Juden zum Gegenstande der Verfolgung und der Unterdrückung gemacht, zu bannen. Dieses ist nicht nur in Ländern der Fall, welche noch immer in die Nacht des Semi-Barbarismus gehüllt sind; es ist ebenso thatsächlich, dass das Gespenst des Rassenhasses und des Sectengeistes noch nicht gewichen ist von Jenen, welche sich brüsten mit dem höchsten Stadium der Cultur, der Aufklärung, und wissenschaftlichen Errungenschaften. Wir können Vorurtheile besiegen und Feindseligkeiten beseitigen nur dadurch, dass wir anhaltend und vereint für das höchste Ideal der Religion, der Selbstlosigkeit und der Menschenliebe sowohl, als auch für die weiteste Geistes- und Herzensbildung einstehen.

"In den Worten unseres werthen Bruders, Dr. Rahmer:— 'Wir müssen uns so hoch erheben, dass Verleumdung uns nicht erreichen kann, dass Anschuldigung uns nicht erniedrigen vermag, so hoch, dass unsere Gegner gezwungen werden, hinauf zu uns zu schauen, zu unserem Standpunkt empor zu steigen.'

"Hiernach haben wir *vereint* zu streben, unsere Kräfte dürfen wir nicht zersplittern.

"Es ist wahr, wir sind in mannigfachen Fällen über die Grenzen dieses Ordens und unseres Landes hinaus gegangen; unsere Herzen und Hände waren niemals verschlossen dem

Hülferufe Leidender in fremden Ländern und wir haben stets mit dem Gefühle der tiefsten Theilnahme das Schicksal unserer Glaubensgenossen in allen Theilen der Erde verfolgt. Treulich haben wir unsern Bruder Peixotto unterstützt, welcher so wacker und mannestüchtig in Roumanien für die Rechte der unterdrückten und tyrannisirten Juden gekämpft, und ihm geholfen seine Mission zu einem ehrenvollen Abschlusse zu bringen. Die 'Alliance Israelite Universelle' hat liberale Unterstützung von den Mitgliedern unseres Ordens empfangen und der Nothschrei aus Russland fand uns unter den Ersten, welche Linderung darbrachten.

"Mit der Gründung von Logen in Deutschland sind wir in eine neue Entwickelungsperiode eingetreten. Diese Ausdehnung unseres Ordens bedeutet eine Ausdehnung unserer Ziele und Endzwecke; es bedeutet die Vereinigung der Israeliten in allen Ländern, in allen Himmelsgegenden. Die 'Alliance Israelite,' sowohl als auch die englischen und deutschen jüdischen Vereine wenden ihre Bemühungen hauptsächlich der Gründung von Schulen zu und der Erziehung der Jugend in Ländern, in welche die Sonne der Aufklärung ihre wohlthuenden Strahlen noch nicht gesenkt hat.

"Wir beabsichtigen, diese Arbeit weiter auszudehnen und zu vervollkommnen dadurch, dass wir die Segnungen einer höheren Erziehung in die Häuser und an den Familienheerd aller Israeliten tragen, welche wir unter den segensreichen Einfluss unseres Ordens zu bringen vermögen. Wir wollen ihre Herzen erfüllen mit Gefühlen der Manneswürde, des Patriotismus, und der Bruderliebe. Wir wollen überall Logen gründen, um Lehrer zu erziehen, welche der Welt verkünden: 'Judenthum ist Menschenthum.' In einem Worte, wir müssen es uns zur Aufgabe stellen, die 'Brüderschaft Israels' wieder herzustellen auf dem hohen Standpunkte, Träger des Friedens und der Civilisation zu sein.

"Dies sei unser Losungswort, dies sei unser Ziel und unser Streben. Lasset es unserem Gesetze einverleibt werden, eingegraben in unsere Herzen und in unserem Geiste, eingeschlossen in unser Lehren, verkündigt in unsern Logenzimmern, und lasset es fortan das vorherrschende Thema unserer Berathungen sein. Das ist meines Erachtens die Bestimmung unseres geliebten Ordens, solches das Werk das vor ihm liegt—ein Werk, gross in der Auffassung, human in seinem Ziele und glorreich in der Ausführung."

Official Department

Report of the Executive Committee

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE I. O. B. B. 1885—1886.

Before reviewing the state of the Order and discussing the incidents of the past fiscal year. I present the reports of my colleagues on the condition of affairs in their respective Districts :

DISTRICT No. 2.

Brother JULIUS BIEN, *President Executive Committee, I. O. B. B.*

"Die Bedeutung Israel's gründet sich nicht auf materielle Macht, sondern auf sein geistiges Leben und Wirken."

Somewhere I have read these words; they made an indelible impression on my mind; and when our B. B. brethren lament that their Lodges cease to increase, that many of them even decrease in membership, I feel that the above quotation applies also to our Order. The significance of the B'nē B'rīth does not rest on a constant increase of the number of Lodges or of their members, but on their intellectual life and work.

In District No. 2, not a single Lodge has been installed during the year 1885; nine Lodges only have slightly increased, while thirty Lodges have somewhat decreased in membership; at the close of the year the forty-three Lodges, forming this District, numbered *one-hundred members less* than at its commencement. But the acquisition of members, no matter how desirable that may be in itself, is not the main object for which we strive, as Bro. Jacob Fürth, the worthy President of this District, well says in his able message to the Grand Lodge : "We have not gained in numbers or in lodges, and yet District No. 2 may truthfully be said to be in a flourishing condition. Our membership comprises the best element of our Jewish population; our lodges are active in the discharge of all duties devolving upon them; benevolence and brotherly love prevail and harmony rules supreme in our councils."

In his opinion, to which I fully subscribe, the causes that have retarded our numerical growth are :

1) That the Order, having absorbed a very large proportion of the best element of our population, has left but a limited number to draw from, and of this limited number many are drawn to other similar organizations, promising benefits without adequate taxation.

2) The stringency of the times and the indifference and materialistic tendency of our age, which cannot be overcome by fines for non-attendance, or similar punitive measures, which drive members from our ranks instead of attracting them.

3) The deliberate misrepresentations of some and the want of proper appreciation by others, of the aims and objects of our Order. The aspersions and vituperations, persistently cast on its devoted chief officers and representatives, by certain Jewish journals and even from some pulpits.

These causes will be partly overcome, partly removed in the near future. Experience will prove that benefits cannot be bestowed without adequate contributions, and that those who now prefer delusions, cheap insurance, will reap sad disappointments whilst *our* members will enjoy the safe and lasting protection of a sound, strong and well managed institution. Notwithstanding the material tendency of our age—*our* people are ever warm-hearted and charitable enough to remember the poor and needy brother, to aid and assist the widow and the orphan. And as the grandeur of the benevolent institutions, established and maintained under the auspices of our Order, gain increasing admiration, and as our endeavors in promoting Israel's glorious mission become more fully recognized—misrepresentations will be silenced and our noble work better appreciated. The recent expansion of our Order to Europe, and the establishment of an Organ devoted to the aims and interest of the Order, excluding all congregational and rabbinical contentions, strengthening the cord of sympathy and unity between the Districts, its lodges and members, will, I hope, contribute to better and greater results.

Successful steps, conducive toward a revival of interest in the affairs of the Order, were made this year by means of friendly visits, by the president in conjunction with one or two Grand Lodge members, to a number of lodges in this District, and by public installation of their officers.

The Orphan Asylum at Cleveland continues to prosper, sheltering and educating over three hundred Jewish Orphan children. Its

President, Bro. A. Wiener, retired, after 16 years of active, noble service, beloved and respected by all his colleagues. In his place Bro. Abraham Hart, of District No. 6, was elected a worthy successor. The Asylum lost last summer, by death, its esteemed matron, Mrs. Bertha Wolfenstein, the wife of the Superintendent, and shortly afterwards died also her young amiable niece, her most faithful assistant, Miss Bertha Brueger. The grief-stricken husband and uncle, Dr. Wolfenstein, was upheld in his arduous duties by the warm sympathy of all and by his love and devotion to the little inmates under his care; their moral and physical condition is excellent, their progress satisfactory.

Hence it is not to be wondered that District No. 7 complied cheerfully with the decision of the Court of Appeals, in paying the full legal contribution, and at its recent Grand Lodge session resolved to continue her relations to the Cleveland Asylum,—though both Districts, Nos. 2 and 6, were quite ready and willing to release District No. 7. should she so desire, from all contributions, on relinquishing her claims thereto. The Board of Trustees and Directors of the Orphan Asylum asked the Grand Lodge's authorization to erect a new fire-proof Asylum building, increasing also the capacity to fully 500 Orphan inmates; the cost not to exceed $150,000; which authority was given. About $60,000 are now in the building fund, and it is hoped that the balance will be raised within two years by voluntary contributions, fairs &c. A donation of $10,000 from the trustees of the Reese estate was at once reported to the Grand Lodge.

The Endowment fund of District No. 2 continues unchanged in its beneficent working. It received, during the year 1885,

from assessments, $18 per member		$ 54,285.80
from interest on its Reserve fund		11,239.15
	Total,	$65,524.95
It paid during this year 38 endowments	$38,000.00	
for expenses	949.25	$ 38,949.25
adding to its Reserve fund the sum of		$ 26,575.70
The Reserve, at end of preceding year, was		166.661.15
making the Net Reserve on Dec. 31, 1885,		$193,236.85
after paying during these twelve years in Endowments		$330,000.00

to the widows and orphans of our members.

This report shows also that the entire Reserve fund is fully invested in mortgages, or first-class Real Estate securities, mostly at 6 per Cent. interest; and that with the exception of $2,660 placed eight years ago to suspense account, there is not one doubtful item among its assets; every note, whether for principal or interest, is paid at maturity; not a single loss has been sustained in the twelve years of its existence, and the annual cost of management (including $500 for Secretary's salary) is less than one thousand dollars, or 32 cents per member.

The committee to whom the Endowment-report was referred, reported unanimously in highest commendations and against any changes. The Treasurer, Bro. Louis S. Levi, whose term expired, was re-elected for 5 years.

Your letter, my dear Bro. Bien, referring to a resolution passed at the preceding annual convention of this District which submitted to our Sister Districts the question, "Is there any further need of a Constitution Grand Lodge," was respectfully listened to by the District Grand Lodge No. 2, and is answered by the unanimous adoption of the sentiment expressed in the message of her president, Bro. Jacob Fürth, viz: "That no disrespect or disloyalty was intended to be manifested by that circular. Our District yields to none in attachment, loyalty and fervent zeal for our noble Order. The question was merely raised as one calculated to affect the form of our organization and government; and if our sister Districts see fit to differ with us, they will, I trust, not deem us capable of suggesting or doing anything that would tend to mar the peace and harmony of our beloved Order. We may differ as to forms; where principles are involved, we are a unit."

And so may it ever remain! ISIDOR BUSH.

DISTRICT No. 3.

Brother JULIUS BIEN, *President Executive Committee, I. O. B. B.*

The report of the worthy Secretary of our Grand Lodge discloses the status of this District, and the fact of a slight decrease in membership during the past year. This has doubtless been caused by the internal strife and dissension concerning the Endowment Law, and the uncertainty of what our Grand Lodge would do under

the organic law, adopted on that subject by the late Constitution Grand Lodge meeting. This matter, however, has at last been put at rest by the action of our District at its late session in January, in deciding to continue an Endowment Law in the District on the basis of one thousand dollars, and fixing the annual assessment therefor at sixteen dollars and twenty cents.

I am pleased to report that some lodges of our District have largely increased their membership since our last Grand Lodge meeting, among which I may mention Joshua Lodge No. 23, whose thirteenth anniversary was lately celebrated with appropriate exercises.

Much difference of opinion has existed among our members (at least in this section of our District) as to the question whether or not the entire insurance feature of the order should be abolished. Either side was espoused by able advocates. all of whom are equally desirous of the success of the Order, but differing as to the effect of the Endowment on the general good of the brotherhood.

The quietus given to the subject, however, by the action of our Grand Lodge in adopting laws putting into operation the legal requirements of the Endowment system, and maintaining its existence in this District, will ultimately, I hope, lay at rest this bone of contention and enable us to move on without further hindrance in the great purposes of our Union.

Other changes in the matter of District representation and adopting biennial instead of annual sessions constitute about all the changes made in our laws.

The establishment of a reserve fund in connection with our Endowment laws affords a security not heretofore guaranteed to our members, and give an assurance to many who have hesitated to join our ranks, the result of which will, it is finally believed, increase our membership largely.

The inducements of other societies, affording equal insurance benefits at probable lower rates, have influenced, alas, too many in losing sight of and sacrificing every nobler purpose of the Order on the altar of a personal and pecuniary benefit.

The origin of our Brotherhood breathed a loftier sentiment, aimed at a higher and nobler purpose than insurance, and the echo of its principles as then announced reverberates throughout the length and breadth of these United States, from the grand

institutions of charity and intellectual improvement which have been founded by our Order or nourished and sustained by its co-operation.

Let us not forget, the great evil of to-day is the phantom that has been born of a false theory in reference to the mission of our institution. We are united for our common defense, for our mutual, social and intellectual advancement, for the propagation among all people of those great principles of humanity and liberty which ushered us into existence, and not for insurance benefits, which are and ought to be subsidiary and secondary to the primal objects of our brotherhood as recited in our preamble. The brother who disputes these facts is sadly deficient in the history of the Order.

There is nothing of importance transpiring in the District that requires special mention, other than what is peculiar to all sections of our Order.

In the hope that the blessings of promise that span the horizon of our Order may soon become our real possession, and that the principles of our brotherhood will awaken a desire to unite with us, on the part of all those who are thus far of the outer circle, so that we may, by our united efforts, realize the fond ambition of our founders, I am, dear sir, fraternally yours,

JOSIAH COHEN.

DISTRICT NO. 4.

Brother JULIUS BIEN, *President Executive Committee.*

Dear Sir and Brother:—I regret to be compelled to report to you that the affairs of District No. 4, have not been during the past year and at this present time are not at all in a satisfactory condition.

The establishment of a general endowment law by the Convention of the Constitution Grand Lodge in 1885 has been the cause of discontent of an overwhelming majority of the members of our District.

A few influential members, with the design to separate District No. 4, from the Order and establish an institution after a pattern of their own on the Pacific coast, have succeeded to thoroughly alarm the masses, who are but indifferently informed on the subject, by asserting with delusive arguments, that the new law is only the first step to a centralization of all the Endowment institutions of the entire Order with an office in New York or Chicago, the money to be placed in the hands of a few designing members, who would most likely

squander it in a short time. So well did they succeed in their evil designs, that nearly all the Lodges elected only such members as delegates to the Grand Lodge, which convened last January, who gave a pledge to vote against any measure by which the new Endowment law could be carried into effect. You are aware that they were quite successful in this undertaking. The new Endowment law is to-day a dead letter in District No. 4.

The grave task of warning District No. 4 against persistency in their unlawful actions and in bringing them again in harmony with the Order lies now in the hands of the officers of the Constitution Grand Lodge, and I am confident that their wisdom will speedily bring about the desired result.

In conclusion permit me to say that the largest number of the members of District No. 4 are intelligent and law-abiding; the record of the District for over a quarter of a century amply proves this. If a little time for reflection is granted them they will regret of the folly they were led into.

A final decision in this matter should in my opinion not be submitted to the District Grand Lodge as at present constituted, since they are not likely to recede from a position to which they were solemnly pledged. If the matter could be left to the next regular meeting which takes place in January next and before the first year of the existence of the new law expires, I am confident of a satisfactory adjustment.

JOSEPH BIEN.

DISTRICT NO. 5.

Brother JULIUS BIEN, *President Executive Committee, I.O.B.B.*

My Dear Sir and Brother:—The annual meeting of District Grand Lodge No. 5 held in the City of Atlanta, Ga., in February, was well attended, and the proceedings were conducted with harmony and good feeling. The vexed question of Endowment received mature consideration and the laws of the Convention urging a consolidated fund and the payment of Fifteen dollars per annum for each member to the Endowment Fund were adopted.

This District has heretofore had a Sinking Fund, which was held by the trustees of the several lodges in trust for the District Grand Lodge. This has been merged into one consolidated fund, amount-

ing to nearly $70,000, which is under control of a commission elected by the District Grand Lodge. The contribution of lodges is to be paid direct to this commission, and all deaths are paid by them. The enactment of this law settles the question finally, and it is to be regretted that it was not adopted several years ago, as it would have prevented the expulsion of two of the oldest lodges in the District.

Since the adjournment of the District Grand Lodge the Supreme Court of Maryland has decided against the Grand Lodge, and the funds of the Endowment held by said lodges have been turned over to them. While this decision is in direct conflict with the verdict of our own Court of Appeals, yet we are compelled to obey the law of the land, however harsh in its construction.

The District Grand Lodge had under consideration the establishment of an Orphan Asylum, which has been our aim and ambition for several years. We have now about $27,000 in our fund, and it was resolved, that when an additional sum of $50,000 shall be subscribed that the asylum shall be built, either in Washington, Richmond, or Atlanta, the city raising the largest amount of funds to have the site. It is to be hoped that this sum will soon be raised and that we may speedily commence the erection of a building which will be the pride and ornament of our District. A law was adopted providing for biennial session, the next session of the Grand Lodge will take place in Baltimore, in February, 1888.

A resolution was adopted endorsing the action of District Grand Lodge No. 1, in regard to the late Convention.

The brethren and citizens of Atlanta did all in their power for the entertainment of the Representatives, who were delighted with the reception and courtesies extended them. Bro. Henry Morris, of Tarboro, N. C., was elected President, and Bro. S. S. Nyburg was re-elected as Secretary.

Since the adjournment of the Grand Lodge a new lodge has been instituted in Goldsboro, N. C. The affairs of the District are in competent hands, and I hope in my next report not only to chronicle an increase of lodges and membership, but to report an increase of interest in the nobler objects of our beloved Order.

W. Lovenstein.

DISTRICT No. 6.

Brother JULIUS BIEN, *President Executive Committee, I. O. B. B.*

DEAR SIR AND BROTHER :—The annual report of District Grand Lodge No. 6 has no doubt reached you by this time, and you are fully informed on all our affairs ; I will, therefore, furnish here only a resumé on the state of our District according to requirement.

Numerically our gain was small during the past year, and we must content ourselves with having kept our own. If we consider however the losses our ranks have sustained by death and suspension, and that the gaps have been filled with a young and energetic element, then we may say that we have after all done well.

Financially, we are prospering. Our funds have not diminished, but even somewhat increased, notwithstanding the generous donations which the reports of some lodges show. Our reserve endowment fund has assumed respectable proportions, and if we are not visited by any unforseen calamities, District Grand Lodge No. 6 will stand on a solid basis concerning endowment matters.

Morally, no complaints can be entered. No expulsions of any kind, suspensions only for non–payments of dues, and no appeals of any kind were brought before the judges of the court of our District.

Intellectually, our lodges are not so actively engaged as I would like to report it, but few are endeavoring to make the step in this direction. Herder Lodge, 321, in Chicago, deserves special mention for keeping up a regular course of entertainments, calculated to cultivate and improve the intellect of their members and visitors.

Two B'nē B'rīth demonstrations are worth to be chronicled, both transpired in Chicago, and reflected great credit upon our Order and the lodges under whose auspices they came to pass. The one was a grand memorial service for Moses Montefiore at the Chicago Opera House, August 30, 1885, under the auspices of Herder Lodge, and the other the commemoration of the one hundredth anniversary of the death of Moses Mendelssohn, Jan. 7, 1886, under the auspices of Hillel Lodge. We have sustained a great loss by the sudden demise of our Grand Secretary, Brother Simon Rosenfels. On April 30, 1885, he was summoned hence, bewailed by his many friends and brethren. Those who knew him knew what he was in the order of Bnē B'rīth. Our District Grand

Lodge has erected a monument over his grave, which was unveiled without ceremony May 2, 1886.

We have shaped our endowment law in accordance with the law as passed by the Constitution Grand Lodge, and the same is in operation since April 1st, 1886.

E. Rubovits.

THE MENORAH

VOL. I. *SEPTEMBER, 1886* NO. 3

A HISTORY OF JEWISH LITERATURE*

FIRST NOTICE

A COMPLETE history of Jewish literature, from the earliest dawn to the present time, has been recently published by Dr. Gustav Karpeles at Berlin, Prussia. This is certainly one of the most important of modern works. Hitherto many efforts have been made to write histories of the various periods of our literature, but we have had no complete history to show the development and the spirit of our literature from its beginning up to its latest products. Dr. David Cassel of Berlin, the author of the well-known "Manual of Jewish History and Literature" (*Lehrbuch der Jüdischen Geschichte und Literatur. Leipzig, 1879*), has begun publishing such a work, but as yet only part of it has appeared. Gustav Karpeles gives us his work on the subject, complete in eighteen parts, comprising together two volumes of about 1200 pp.

It might, perhaps, be venturesome to say that the work of Dr. Karpeles is perfect and final in all its details. Viewing the vast amount of literary research he had to make in order to link together the chain of regular development of a literature like ours, covering a period of no less than almost three thousand years, and taking into consideration the various opinions and hypotheses that have been advanced on every instance of ancient and on the aged Jewish literary activity by critics of various tendencies, we may see how impossible it is for an author to claim perfection for a work like the one before us. But our author was eminently successful in the following points. He has presented the

*Geschichte der Jüdischen Literatur von Gustav Karpeles. Berlin, 1886. Verlag von Robert Oppenheim, Berlin.

student with a consecutive and consistent line of periods and data, easy to follow and comprehensive in its bearing. This he has supplemented by a list of the works treating of the principal periods of Jewish literary development, and he has thus made easy the work of the student who would undertake to follow his footsteps in this line of literary research. But above all else, our author has succeeded in demonstrating the continual presence of that spirit of religious faith and devotion, that striving after the truth, which animated our literary workers at all times.

Cognizant of the products of the latest researches in all departments of Jewish literature, Dr. Karpeles accepts only such of them as have proven satisfactory to all critics, but he pursues his course in a constructive manner, steering clear of all contended hypotheses. In his admiration for the literary merits of the Bible, he strongly supports the religious and conservative views of "the book;" appreciating the spirit and tendency of the Talmudical writers, he renders them more justice than any partial critic (of either the constructive or destructive school) has ever done.

With due regard to historical conditions and environments of the authors of the various Medrashim, of the poets and rabbinical writers of the middle ages and of the creators of the modern Jewish literature, he shows how their exegesis of the Bible, their legend lore, their religious outpouring in poetry and prose, and even their works on religious legislation and observances constitute a perfect chain of development in harmony with the laws of historical evolution.

But as he writes a history of literature and not of religious tendency, his expositions are neither apologetic nor aggressive; he simply presents his statements of the literary facts and phenomena in consecutive order, without bias and without fear. And it is a pleasure to follow him as he leads you through the halls of our literary treasures, and directs your notice to the principal gems stored up therein. He speaks to you in a language that goes directly to the heart, and with the assurance of a master who has perfect control of his subject.

Dr. Karpeles divides the history of Jewish literature in six periods. The first embraces the compositions stored up in the Bible, and terminates at about 200 years before the rise of Christianity. He characterizes the literature of that period as that of the Jewish "national independence," and as the groundwork of all subsequent literary development.

The second period of Jewish literary activity is that of the Judeo-Hellenic, and lasts till about the close of the first century of the common era. During this period "the Jewish spirit encounters Hellenic culture and assimilates itself with it." Palestine and Egypt form the scenes of the literary activity of that epoch.

The third period lasts for about one thousand years. In it the "amazing works of intelligence" (*staunenswerthe Gedankenarbeit*) contained in both Talmuds, and in the concomitant works were created. The sciences of the time "and even poetry" were pursued. The vowel points and punctuations of the Hebrew language were introduced; the Massora was definitely arranged; the Targumim and Medrashim were composed, etc., etc.

The fourth period is characterized as "the second golden age" of Jewish literature, and lasted about three hundred years. In it the Jew took part in all departments of the spiritual life of the Arab, and wrote works on poetry, literature, philosophy, grammar, astronomy, medicine, exegesis, and theology. This is the Judeo-Arabic-Spanish period of Jewish literature. It ends with the death of Maimonides, or at about the beginning of the thirteenth century.

The fifth period of Jewish literary activity has no definite character. Both the invention of the art of printing and the Renaissance had an equal influence on the literary development of the time. Kabbalah and mysticism gained a great adherence in those times of oppression. The study of the Law claimed great application, and pushed aside even poetry and philosophy. The principal literary productions of that time were not composed even in a regular grammatical dialect. This was the rabbinical period, and lasted until the time of Mendelssohn, about five hundred years.

And lastly the sixth period of *modern Jewish literature* was entered upon at the beginning of the eighteenth century. Since that time important literary works by Jews have been composed in all modern languages and also in Hebrew.

From this division of the work of Dr. Karpeles, it may be perceived how vast a field it covers, and how it embraces almost every production of Jewish literature of all the living and outlived languages. In future notices we propose to review the principal features of the work and a few of the salient points of the author's thoughts in the divisions and subdivisions of his great production.

TRANSLATIONS FROM HEINE

BY SIR THEODORE MARTIN.

"ICH WOLLT', MEINE SCHMERZEN ERGÖSSEN,"

Oh, would all the anguish I suffer
Might into one word be pent!
To the wayward winds then I'd give it,
To carry wherever they went.

That word, full freighted with anguish,
To thee, O my love, they should bear;
Thou should'st hear it every moment,
Thou should'st hear it everywhere.

When thine eyes are closing in slumber,
'Twill be there with a spell supreme;
And that word of mine will pursue thee,
Even into thy deepest dream.

STORY OF THE ROUMANIAN MISSION

*CHAPTER III.**

OSTEND, COLOGNE, ITS CATHEDRAL AND SYNAGOGUE, ITS FAMOUS PERFUME. NOTABLE CITIES AND CASTLES. THE FRANCO-GERMAN WAR. ENTHUSIASTIC GERMAN SOLDIERS. FORLORN FRENCH PRISONERS. FATHER RHINE, ETC.

WINTER though it was, our passage from Dover to Ostend was free from discomfiture. After five hours' sail we disembarked upon the Belgian coast. It was in the earliest gray of the morning, and the town still lay wrapped in slumber. I had even difficulty rousing the host of the inn to which I went for a cup of coffee ere taking my place in the cars for Cologne.

Fashionable resort though it be in summer, thronged by invalids and those who come for the delights of its sea-bathing, in winter Ostend is a desolate, dreary place. I was glad to get out of it and happy when Cologne, after what seemed long, weary hours of railway traveling, came in sight. The city is not handsome, though famed as having been built originally by Agrippina, the wife of the Emperor Claudius. The streets are narrow and not overclean. It is celebrated for its *Eau de Cologne*, of which millions of bottles are exported annually. There are over a dozen manufactories of it, and the traffic is annually increasing. The bottles are made at Stollberg, nine miles from Aachen. Only a small part of what is sold as *Eau de Cologne* is genuine. To distinguish the genuine from the spurious, rub a few drops on the hand, when the good cologne must neither smell of any spirituous liquor, nor of musk, nor any foreign substance, but only of the ethereal odor proper to the water.

Early in the morning I went to the Cathedral, one of the noblest works of Gothic architecture. It is in the form of a cross, 400 feet long and 180 feet wide. It was in the course of erection from the year 1248 until the Reforma-

* Written in 1871 at Frankfort-on-Main.

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tion. It is now being prosecuted to completion. Whether its towers will be carried to their originally contemplated height, 500 feet, I know not; one is already over 250 feet high. Behind the high altar is the chapel of the Magi, built of marble, in the Ionic style.

The new Synagogue, the gift of the great banker Oppenheim (who has since contributed one of the magnificent windows costing 3000 thalers to the Cathedral) is a handsome structure in the Byzantine style, with a superbly gilt cupola.

I was delighted too with the Church of the Saint Apostles, with its turrets, gable spires and its cupola. It is a magnificent edifice dating its origin back six hundred and twenty odd years. Nor shall I forget the Wallraf-Richartz Museum, nor the Gurzenich, the finest of all the old non-ecclesiastical edifices in Cologne. A bridge spans the Rhine to Dentz but we did not go there.

Though it was January and very cold, being on the famous river I could not resist visiting a few noted places. Mentz or Mainz as the Germans call it, said to have been founded fourteen years before Christ, by Drusus, the step-son of Augustus, has a great many monuments dating from the Roman era. The monuments of Guttenberg and of Schiller are also noticeable. It is a town of 42,000 inhabitants, 3,000 of whom are Jews and 7,000 Protestants.

Niederwalluf is where the wine country commences. Elfeld where it is said that in the year 1465 in the very lifetime of Guttenberg, twenty-five years after the invention of printing, there existed a printing office. Castle Johannisberg on the right bank of the Rhine, was in the year 1106, a cloister of Benedictines, belonging to the Abbey of Fulda. In 1802 it became the property of the Prince of Orange. Marshal Kellermann received it in 1805 as a present from the Prince Napoleon. It was conferred upon Prince Metternich in 1814 as an Imperial Austrian fief. The little village called after the castle has less than a thousand inhabitants.

From the Temple upon the Neiderwald we caught one of the most magnificent views of the whole Rhine country. At the foot of the latter is Rudesheim, a town of 2500 souls.

famous for its wine. I drank nearly a bottle of the delicious beverage which set my cold limbs in a glow.

Bingen brought to mind the beautiful poem I used to recite in school. Here one sees the ruins of the ancient fortified castle Klopp, in which Henry IV. was imprisoned in 1105. It has a population of 5000. There, from the distance, I saw the Lorelei, a high rocky mountain celebrated for its legend.

Coblenz at last received us, tired and frozen. A fine old city situated at the confluence of the Moselle and Rhine and one of the strongest fortified places in Germany, including its garrison of 8000 men; its population is set down at nearly 35,000. Of Roman origin, in 1814, it became a possession of the Prussian crown. The splendid palace in the New-Town was erected during the years 1778–86, by Clemens Wenceslans, a Saxon prince. Opposite to the mouth of the Moselle situated upon a very high steep rock is the castle of Ehrenbreitstein. The fortress was finished in 1826 and cost eight million thalers. I had no time to stop at Neuwied, the former home of the Princess Elizabeth of Roumania, and where her gifted mother, the Princess Marie of Nassau still reigns. It is a lovely place, I was told, having a population of about 8000, including Protestants, Catholics, Moravians, Jews, Mennonites and Quakers, and its property has been greatly promoted by the free exercise of religion permitted to all denominations.

I had wished also to stop at Bonn and visit its famous University, where Schlegel established a printing press for Sanscrit and Niebuhr came to lecture, as well as to pay my respects to the eminent Hebrew, Dr. Ludwig Phillipsohn. And it was my intention also to have passed a day in the ancient imperial free city of Worms, made doubly dear since by the generous support given by the Israelite community to the unhappy sufferers of the Bessarabian-Roumanian riots.

To have quaffed of its famed *Liebfrauenmilch*, which is made here, would have been delightful. But I was hurried back to Mainz where I found the city full of soldiers. German warriors going to the field and French prisoners coming

sadly from defeat. The German soldiery were full of enthusiasm and made the streets ring with vocal singing as they marched along:—

"It never shall be France's,
The free, the German Rhine,
Though raven-like she glances
And croaks her foul design.
* * * * * *
It never shall be France's,
The free, the German Rhine,
So long as youth enhances,
His fervor with its wine.

So long as sentry keeping
The rocks its margin stud;
So long as spires are steeping
Their image in its flood.
* * * * * *
So long as angler bringeth
Its lusty trout to shore,
So long as minstrel singeth
Its praise from door to door.

It never shall be France's,
The free, the German Rhine,
Until its broad expanse is
Its last defender's shrine."

All through Germany our way had been blocked by troops hurrying to the front, or sick, wounded and prisoners coming from the field of battle. On every tongue was *war* and every face you met spoke anxiety on the stern resolution of victory, while of all the desolate, woe-begone, desponding creatures I have ever seen come from the scene of carnage, never had I beheld such pitiful looking beings as the French soldiers, 30,000 of whom had just arrived in Mainz.

For France it was not difficult to see even then that for the

present her day of glory was over. Bravely as her gallant sons fought, they fought without competent leaders, and fought in vain against the resistless courage, moral as well as physical, of the dauntless heroes of Germany.

Summoned early the next morning to Frankfort, I had no moment free to call on Dr. Lehman, the fearless champion of Orthodox Judaism, whom I had hoped to have met in Mainz. In bidding adieu to the Rhine, I experienced joy and sadness, joy that I had at length beheld that beautiful river, sadness that I could no longer dwell upon its shores. In magnitude the fourth river of Europe, in beauty it is unrivalled in the world. It has been truly said, there are rivers whose course is longer, and whose volume of water is greater, but none which unites almost everything that can render an earthly object magnificent and charming in the same degree as the Rhine. As it flows down from the distant ridges of the Alps, through fertile regions into the open sea, so it comes down from remote antiquity, associated in every age with momentous events in the history of the neighboring nations. A river which presents such historical recollections of Roman conquests and defeats, of the chivalric exploits of the feudal period, of the wars and negotiations of modern times, of the coronations of emperors whose bones repose by its side, on whose borders stand the two grandest monuments of the noble architecture of the middle ages, whose banks present every variety of wild and picturesque rocks, thick forests, fertile plains, vineyards sometimes gently sloping, sometimes perched upon lofty crags; where industry has won a domain among the fortresses of nature. Indeed how can one look upon and not love the Rhine.

From my boyhood I had dreamed of its fairies, and with Childe Harold, had visited its weird castles. *Father* Rhine, as the Germans call it; no wonder it has reverence for them, no wonder that now after two hundred years they have resolved to win back every drop of its waters to wash alone the soil of the Fatherland. No unprejudiced mind can for a moment doubt to whom the Rhine of right belongs. Not rivers but mountains and

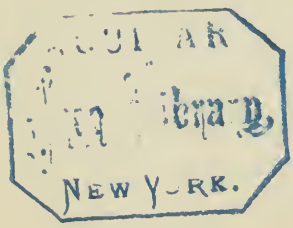
languages should alone separate the political divisions of countries. The Rhine, whose banks are ornamented with populous cities, flourishing towns and villages, castles and ruins, with which a thousand legends are connected, beautiful and romantic roads and salutary mineral springs; a river whose waters offer choice fish, as its banks offer the choicest wines, which in the course of nine hundred miles, affords over six hundred of uninterrupted navigation, and enables its inhabitants to exchange the rich and various products of its shores; whose cities are famous for commerce, science, and works of strength which furnish protection to Germany. Such a river with all its associations the German may well regard as his *own*, and once more regained, he will put an eternal *Wacht am Rhein* to guard and keep it so.

But I must leave thee now, oh river, in the glow of this wintry morn:

"Adieu to thee, fair Rhine! How long delighted
The stranger fain would linger on his way;
Thine is a scene alike where souls united
Or lonely contemplation thus might stray;
And could the ceaseless vultures cease to prey
On self-condemning bosoms, it were here
Where nature, nor too sombre, nor too gay,
Wild but not rude, awful yet not austere,
Is to the mellow earth as autumn to the year."

BENJAMIN FRANKLIN PEIXOTTO.

(*To be continued.*)



CHAPTER II.

THE driver snaps his long snake-whip and a sudden lurch of the coach arouses me from a slight reverie into which I had sunken. I am conscious that the warm little hand within my own, trembles.

"You are so quiet Felix!"

"My dear, I am only thinking."

"Oh dear!" with a sigh, is Violet's exclamation.

"Violet, my precious, we will soon be there—only a little patience."

"Felix!"

"Well dear?"

"Is the Vicar a nice man—and isn't he going to laugh at us?"

"If he chooses to, he may laugh my love, so long as he will in correct style perform his part of the ceremony."—And then follows more reverie.

We are *en route* to Brooksigh where lives a certain Reverend Doctor—and we mean to be married.

The horses battle with the snow-drift. The wind is swift and undecided—for it seems to blow from contrary directions. The animals steam despite the bitter cold. The frozen snow pipes under the pressure of the wheels, and the driver beating his hands vociferously against his chest to keep up circulation, goes to make up this animated picture of a December drive.

"Felix,—Felix, why are we doing this?"

This exclamation brings me to again.

"Oh! I see, my sweet little woman—to—to be made one—to become man and wife of course."

"I know, Felix—I know, but why in this manner?"

"Because dear, I abhor fuss. Though we have never asked for it, you know full well that we have the consent of both

your Aunt and my Governor; and then besides it is different from the usual way you know—and I hate routine and ceremony. We will be just as married every bit, and just as happy too, as if the Archbishop of Canterbury with the assistance of the entire diocese were to proclaim us Mr. and Mrs. Felix Holtney."

I emphasize the "Holtney" and I deform the favorite dimple with a kiss. Violet's violet eyes peer from out her soft ermine hood, and she is bewitchingly pretty. We are about half way to Brooksigh, for the old mile-stone tells us so. The poor horses halt every now and then to catch breath for they labor hard with the frozen drifts. The man on the box consoles himself with his flask. He is one of those natures that craves consolation.

"Is it very much farther, my Felix?"

"Not much farther, love!"

"I hope Felix we are not doing this too rashly—perhaps we are too impulsive."

"Rest quietly my dear—"

"But my own Felix—but—"

And here a sentence ever unfinished, is cut short. The off-hind wheel is broke and the huge old coach is lodged on her side. Violet clings to me, and in this unlooked-for commotion, superstitious Violet whispers: "A bad omen."

After extricating ourselves from the confusion of misplaced seat cushions, our goods and chattels, we stand side by side in the deep snow, I hold Violet's tell-tale hand and I say all sorts of nice things to my little woman the while in my heart I plant on the hub of that unfortunate wheel a malediction which radiates by virtue of its spoke to the tire and and not a single nail is spared. The day is far advanced. I calculated on reaching our destination in half reasonable time, and here we are miles from any village on a turnpike which has lost its identity in the vast stretch of whiteness. We are at the foot of a respectably sized hill, as bald as the man in the moon, and everything else indicates an up-hill future. The horses seem to enjoy the situation, however. They are unhitched and blanketed. The driver in a most

nonchalant manner, lights his pipe in silence, and his calmness is in charming contrast to the unrest within myself.

Violet is obstinate. She cannot be induced to reenter the coach, the while I reconnoitre for more desirable quarters. No allusion to cold feet is of any avail. She will not and she will not leave my side. I, who always know what is best for others, plead in vain, and we are about to remonstrate with all the delicacy of lovers when behold on the brow of the hill appears in bold relief against the gray sky the stately form of a man surrounded by many noisy hounds.—His silhouette conveys to us a huntsman, for there is outlined the game-bag and a rifle. He seems to take immediate account of our situation and descends towards us. When he is but a few paces from our picturesque wreck he raises, in way of salutation, a huge fur cap and reveals a physiognomy bespeaking the typical country gentleman of a happy fifty years. He smiles us in assurity and I extend my hand which he grasps with painful cordiality.

"A sorry plight to find you in," he says, "and it is fortunate that by chance I happen to be in this neighborhood. You are some distance from any village—and your lady—"

"My—my wife," I stammer, and Violet blushes.

"Well, your wife ; I'm happy to know you. My name is St. George."

"And mine—ours is Holtney."

"As I was about to say, your wife must not stand here in this cold snow. I will be most happy to accommodate you under my roof, which is not very distant ; its accessibility under these auspices is its most redeeming feature, and when we will have arrived there I will send to the assistance of your man one of my hostlers. You cannot possibly think of getting under way before morning. Are you going far ?"

"To—to Brooksigh."

There is a mischievous twinkle in the old gentleman's eye. "Ah ! to Brooksigh !"

In return for the proffered kindness, I say what everyone else must needs say. I accept with every expression of gratitude in my limited vocabulary, and it is not long before all

three, linked arm in arm, Violet between St. George and myself, are on our march towards our benefactor's house. Had not ancestry already annexed to this gentleman's name the sainthood, I am quite sure in both Violet's and mine own heart that this dear old fellow would have been raised to the highest degree of sanctity all the same. My little woman is content, and St. George, while we onward tramp, gives us an account of a similar occurrence to himself of twenty years ago, amusing enough to make us forget that the snow is deeper in some places than it should be, and wetter too.* * *

We have passed the lodge at the entrance of the St. George estate, and at the end of a broad avenue is seen the house, or rather mansion, for such it is, with its Tudor windows bright with the light of open fire-places and its snow-covered gables looming softly into the night air.

CHAPTER III.

At the door we are met by a lady, who must be Mrs. St. George. She was frightened, she says ; her husband arrives slightly later than usual and she imagined that something unusual must have befallen him. I apologize for being the cause, and after a welcome to all of us, she, in a motherly fashion takes possession of Violet and carries her off to parts unknown, and I am consigned *pro tem* to a room, commodious and cosy, to ponder over all that had come over us within so few hours.

It is an old habit of mine when absorbed in thought to pace the floor, my hands locked behind me, and it must be the abnormal propelling faculty of my brain at this moment that drives me up and down my room, then out of it into the wide hallway, absentmindedly almost, until I stop mechanically before the open door of a room, and a something which I would vainly endeavor to describe fastens me to the spot. Within the room I hear voices, the voice of a woman, one

familiar to my ear. "Mr. Lester," speaks the young woman to a tall manly fellow who stands before her, his one arm resting on the mantel-board, "Your proposal is a compliment I appreciate, though believe me I do not merit it. I cannot become your wife. In accepting you I would commit the greatest wrong a woman can inflict on any man. I love another, yes—Mr. Lester, another." And, she rises from her chair. The young man stammers words to the effect of an apology for having given pain to one for whom he is all consideration. Then follows the usual "let it not interfere with our friendship," a shaking of hands and a long pause.

This is no eavesdropping, for indiscretion is an exception to my many failings. I was fascinated by Margaret's voice. It was so unexpected, this voice that once upon a time melodious with tremulous emotions carried with it my heart to the seventh heaven of bliss, telling me that my love was reciprocated. A thousand sweet remembrances crowd into the present and I am once more propelled by virtue of the mental-self and into the shade of a corner near by, instinctively it seems, for Lester, my old college chum, the last of all men in the world whom I expected to find here, passes me by unconscious of my presence and rather crestfallen. Poor fellow! for his sake I pray that he be but half as fickle as I.

* * * *

This time, there is somewhat of volition in my locomotion, for deliberately I walk into the room where Margaret is in the same position as the rejected one left her, resting her hand on the arm of the chair, gazing into the grate fire.

The charming quiet of the place undisturbed but for the merry coals. The play of light and shade on the walls, so soft and comforting, and that lovely form of woman, a picture in itself, bids my tongue be silent until the heart, too full for silence, gives vent to a single impressible word, and I half breathe, half whisper, "Margaret." I was in anticipation that the very sound of my voice would call forth astonishment. Margaret, however, remains motionless, her gaze still in the fireplace and in an undertone she only says, "Felix Holtney."

"And you are not surprised Margaret to find me here, where of all places on earth I least expected finding you?" This is more successful; Margaret is somewhat surprised, for she turns abruptly around and faces me, and her features betray astonishment. "To find you, Mr. Holtney (how the 'Mr.' grates on my ear)! does in no way surprise me. That you did not expect to find me, well—well, I don't know what I shall say to that!"

"Margaret believe me. Our meeting here seems almost providential. Why not shake me, your old friend, by the hand and bid me, a stranger to these walls, a welcome at least. I was thrown on your presence by—by the breaking of a wheel. I inflict you with a visit which I assure you is as unintentional as it seems unpropitious to you, and were it otherwise, Margaret, I should owe you an apology."

Margaret's generous self flies to the rescue. "Mr. Holtney," says she, extending towards me a soft white hand, "I am sorry if a mishap has overtaken you, and I hope the broken wheel has not detained you from anything of great importance." I draw a chair to the hearth and place it next to the one she had been occupying. We are both seated. "Of importance," say I, "I should rather think it important; I am on my way to be married." Margaret's astonishment is intense.

"Tell me, tell me Mr. Holtney who the happy one may be, I am so glad, so very, very glad to learn of your marriage. Oh! Mr. Holtney is it, can it really be true?" After this nervous, hurried little speech, Margaret bounds to her feet with a laugh slightly hysterical. I can see despite the twilight that Margaret's face is paler than usual. "I must break the news to Uncle St. George. I used to speak so much of you to him."

"No Margaret, not yet," I gently draw her into the chair by my side. "I implore you to say nothing."

This meeting inspires me with a superstition which no logic can suppress. The circumstance of the wheel, the only abode accessible to the snow-bound traveler containing Margaret, so many miles from home, is to say the least one of

those accidents which lead us to the faith in a guidance of our destinies independent of all self-volition.

Margaret is wrapped in thought. Even the snappish coals on the hearth show consideration for they too have taken the flames to heart and glow in silence. Oh! that I could undo it all. This mad step towards the misery of two. Then follows that inevitable comparison of woman to woman, Margaret—Violet, when reason conquers judgment and broadens and deepens all errings, my unventilated philosophy is no comfort to me and all speculation, all "ifs" give way to fact; I wish it were all over with, or never to be. This meeting rekindles the smoldering embers of by-gone love, and the flame bursts forth with increased vehemence. Nothing is more convincing than conviction. I am thoroughly convinced that my love for Violet is a sham. And yet, poor girl she must not suffer for my fool-hardiness. I have already compromised her, and I will live up to my agreement like a man. Say nothing of all this and bear it all. But yet, on consideration, her love for me with the self-same incentive, shall we call it spite, can it be more real than mine? Fair exchange is no robbery. And hence we both must suffer.

"Why so pensive, Margaret?"

"I am thinking of your poor little wife-to-be. She will be so worried, waiting in vain for your arrival, and no means of conveying the cause of this delay. Can't you proceed on your journey. I should, were I a man, were I to go barefooted through the snow. To think of it, and seated here, flirting with another young woman."

"Margaret my dear friend, the little woman is under this very roof with our good selves, likewise snowbound."

My companion opens her large brown eyes in wonderment. She knows not what to say. At last she speaks: "Do you mean it? How—how romantic!"

"I do in all sincerity mean what I say and what is more, you will see her presently. She is very young, much younger than you Margaret! Stay where you are, I will bring her to

you." "And remember you must be good friends." "We must all be good friends," says Margaret.

"Stay where you are" say I, and I bound out of the room into the hall, in quest of Violet. * * * *

Again and involuntarily I am eavesdropper. I stand surprised at the scene within, before the open door of another room. Violet seated at the window with her pretty blonde head nestled in her arms on the sill, is weeping bitter tears. Mr. Lester who complacently strokes his fine moustache, is half seated on the edge of a table near by. He is just saying, "Well, I am glad at least, that you acknowledge that running off like this is not exactly the proper thing to give your aunt in return for all her kindness, and with this confession I feel justified as your late fiancee and old friend of the house, in constituting myself a come-between. You will not, if I can help it, proceed on this shameful journey." Violet answers with a heart-rending sob. "Yes!" continues friend Lester, "to be sure, you will think this is none of my business, but Violet, dear girl—" (here Violet sobs most ardently for these last two words were uttered with emotion). "Violet, and it would be none of my business were it not, not that I think so highly of you. For your sake I have made a fool of myself in more than one way. Our estrangement has altogether unsettled me, and—but what am I saying all this for, and to what end—? Yet it was your fault, all your fault, else, I would have the right to say all this and more too."

"It was no more (boo!) my fault (boo!) than it was yours (boo boo).

"Never too late to mend" say I, with solemnity, at the same time entering upon the scene and taking both by surprise. "Never too late old boy; you don't seem to remember chum Holtney, do you?" The poor fellow grasps me by the hand, but is too confused to speak. Violet's tear-stained eyes look up to me in supplication and appear to say "forgive me." A slight embarrassment pervades us all, which I strive to obviate by abruptly assuming a parental sort of air, and taking Violet's hand in mine, I say: "My dear little woman, I see plainly how very mistaken you were when you

thought you loved me, you do not love me." "Yes, yes," interposes Violet. "No ! my dear, not half enough to marry me, and thanks to the star of our destinies, the ceremony is unperformed. I was very dull not to have suspected Irving Lester's attachment for you, and now that it is not too late, here Lester my boy, be happy; yes just as happy as I always wished you to be. No! not another word, I will have no thanks."

I silently return to the room, where is Margaret, unconscious of all that had just happened, which sooner or later must concern her.

"And pray, why so silent, and where is—— ?" "She would not come, Margaret, she has metaphorically speaking, eloped, and with whom do you think? With none other than Mr. Lester."

I can plainly see by Margaret's face that she never accredited our Lester with so much fickleness and upon closer scrutiny there is an expression there that concerns me; translated it reads, "And you are a fibber."

"You think of course, dear Margaret, that this all is a fabrication, and to the closest observer it could not seem other than a hoax, but believe me."

"I cannot believe you," she says.

"Believe me Margaret, it is all as I say, as true as truth itself."

Margaret looks puzzled. "And, alas! Margaret, you are disappointed! are you not? Tell me dear!" I grasp her hand which hangs listlessly by her side, and in this manner we walk out of the room together and together we witness as we pause before the open door of a certain room, two lovers, like ourselves, happy beyond description.—Long live Reason.

JOSEPH D'ILIVA.

THE END.

II.

Here is a grotesque picture of the Paris Rothschilds:

"Baron Alphonse is 54 years of age, he appears 70." [This is a gross exaggeration.] "He is small, with whitish whiskers and thin hair of an indefinite hue; he personifies the premature decrepitude of his race. What strikes one in his countenance is the absence of a look and the continual blinking of his eyes. His tastes are popular; he loves to walk about Paris, concealing his royalty; and introducing himself as a photographer to little shopwomen and florists, whom he likes to chat with. Edmund is the opera glass vendor of the classical pattern; he has a reddish beard, and uses a quizzing glass with a nervous *tic*, which suggests impertinence; he has the inquisitive air of a man that ever seeks something he cannot find. Gustave, with his chestnut beard already besprinkled with pepper and salt, and his tall figure would be comparatively distinguished in mien if he knew how to walk and to enter and leave a room; he pretends to be dryer even than the other members of his family; his wife is unbearably arrogant. All these people are more or less acrid and crotchety. Some suffer from spinal and synovial affections, like Edmund; others become blind at an early age, like Nathaniel, whom they rolled in a chair about the magnificent apartments, the luxury of which no longer existed for him."

Of their palace at Ferrières he writes:

"Much has been said about Ferrières and its splendors; hence, at the risk of dispelling some illusions on the subject, it is necessary to show the readers what the dwelling of the King of Jews really is. Paxton, an English architect, has built him one of those singular castles that are sometimes seen in England; with its four facades, all dissimilar as to style, it appears wholly out of place in a Northern clime. The interior is more interesting. After having crossed a large vestibule, enriched with a ceiling by Tiepolo, the visitor reaches a small dining-room containing some pretty paintings of Philippe Rousseau's. The main dining hall, with its small beams and its forty red velvet armchairs, also has some style about it. From the Louis XVI. *salon* a series of surprises awaits one. The guests beholds in succession all the wonders of genius produced in

past centuries, and gathered at one focus by means of gold, universal connections, and the freemasonary of bric-a-brac dealers, on the lookout throughout Europe with intent to reserve the best of their finds for the sovereigns of Israel. The master-pieces of art of the eighteenth century, tables of Gouthiere's, inlaid furniture of Riesener's and Boule's, and brasses of Caffieri's adorn this room, a lovely place in the light and springlike tone prevailing under a ceiling by Henry Levy. In the centre of the apartment stands, like a trophy, Marie Antoinette's incomparable clavichord, which it makes one's heart bleed to behold in this house of Jews. A small and dark recess invites attention. It is the oratory; a very simple room, with the rolls of the law and a chandelier with seven branches (the Menorah) for sole ornaments; in the darkness one sees a piano and a few straw-bottomed chairs. The family parlor is also called the *salon* of Cordova leather; it owes its name to the magnificent hanging of embossed and repoussé leather representing 'The Triumph of Mordecai.' * * Look out of doors, on either side of the steps is a vase of Clodion's, the pair cost 50,000 francs. Returning we pass into the 'Salon des Tapisseries,' which only contains, in the way of painting, a few panels by Desportes. From the walls depend Watteau tapestries, woven out of silk, and of matchless freshness and brightness. Here it was that Bismarck and Jules Favre met. Bismarck's room opened into this *salon.* It was formerly upholstered in green, on account of the Baron's weak sight; now it is in blue. An exquisite portrait of a woman by da Vinci and a lively painting of Camille Roqueplan's, representing an episode of Rousseau's confessions, invite attention. The Venetian room is not notable. The smoking room is decorated by Eugène Lamy, who has depicted with considerable spirit incidents of the carnival at Venice. The hall alone repays a visit to Ferrières. At night, with its 1,100 burners lighting up brilliant toilets, diamonds, and flowers, the scene is worthy of fairyland. It is the triumphal spot of the domain; everything in it tells of triumphs. About the immense circular gallery inclosing it is arranged superb tapestry, illustrating 'The Triumph of Alexander,' 'The Triumph of Neptune,' 'The Triumph of Peace,' and even 'The Triumph of Christianity at Tolbiac.' To the left of the mantelpiece are portraits of Baron and Baroness James, by Flandrin and Ingres, respectively. On the walls are the 'Portrait of a Man,' by Rembrandt; Velasquez's 'Countesse della Rocca' and 'Don Luis de Haro;' a 'Diana the Huntress,' by Rubens; Guido's

'David and Goliath,' Reynold's 'Henrietta of England,' Van Mol's 'Diogenes Seeing a Man,' and Bordone's 'Message.' Everywhere the eye rests upon Italian cabinets, show cases crammed with tiny masterpieces, ivories, and faiences of Della Robbia's; Bernard Palissy's 'Musette Player,' enameled work of Petitot's, boxes of Blankenberghe's Saxony porcelain, and Mme. de Pompadour's mirror are here, with caskets bearing the arms of France, which one marvels at meeting in such a place. The monumental mantelpiece is decorated with Italian medallions and topped by a bust of Minerva. On a slab of brown marble are graven in gold letters some lines expressive of the joys of possession and of friendship."

Of the celebrated autograph album he says :

"The Morocco album which has been allowed to lie ostentatiously on the table awakens many a thought. On its first page is written: 'In remembrance of the charming day of Dec. 16, 1862: Napoleon.' Somewhat lower down are the words: 'In friendly recollection of the charming hospitality of Baron and Baroness James de Rothschild, Nov. 20, 1866: Mathilde.' On the next page appears a name written in large letters: 'Wilhelm, Sept. 21, 1870.' The German Emperor, before leaving Ferrières, wished to sign his name, not after Napoleon's, but at the top of the next page. Bismarck and von Moltke followed suit, and the humblest officer, the last among the sub-lieutenants that came that way, added his ironical flourish to the book inaugurated by the Emperor of the French."

Even the most bitter and relentless of defamers is at times drawn insensibly to acknowledge the power and influence of genius and the extraordinary rôle the Jew plays in the art and musical world is recognized by M. Drumont in spite of himself.

"'A general theatrical bohemianism' he says, 'appears to have extended from the stage to society. Or to speak more plainly, has become an immense stage upon which each person tries to attract most attention by having his name on the bills in gigantic type. The stage itself has assumed an abnormal and almost monstrous importance, which is explained by the single fact that most of the managers and artists of renown are Jews. All the Parsian theatres are in the hands of Jews, either through managers like Carvalho, Koning, Simon, Mayer, Maurice Bernhardt, and Samuel, through 'backers' and partners, like Godchau, formerly *chef de claque*, like the late

David Cerf, of the Opera, or through business managers like the Mendels, the Derenbourgs, the Emilie Abrahams. The successful authors—the Halévys, the Millands, the Crémieuxs, the Décourcelles, the Dreyfusses, the Blums, and the Wolffs are Jews, like Mortier, a Hollander, whose name was Mortjer. So are the concert managers and impressari, the Collonnes, the Maurice Strakosches, the Ulmanns, the Mayers, and the Schurmanns. The not-lamented Vaucorbeil, whose wife was a Jewess, and whose brother-in-law, M. David, was a Jew, bound himself up with pastoral Myrtil Hecht and filled the opera house with Jewish employees. The chorus master's name is Cohen, the *chef du chant's* Hector Solomon, the stage manager's Mayer. The celebrated songstresses of the period have been successful mainly because they were Jewesses. Stolz, Sasse, Fidès-Devriès, Rosine Bloch, Heilbronn, and Isaac are, or were Jewesses. Judic married a Jew; Mmes. Israel and Reichenberg are Jewesses. Salomon is a Jew; Worms is the son of a Jewish butcher. Is Van Zandt a Jewess? In any case she has not been baptized, and on this account the Rothschilds received her, lent her protection, and forced her upon Paris."

This is an unmitigated falsehood.

Of his own confrères of the press, he says:

"The Jews catch admirably the Parisian jargon. Heine, Albert Wolff, Halévy, and many of our German confrères are more Parisian than we that were born in Paris. The dialect has a *chic*, an artificial gait, a conventional and factitious *verve* which the Jew appropriates immediately when it is proved to him that his leading articles, his gossip, and his operettas sell well. Moreover, his hatred for all that is beautiful and glorious in our past inspires him in his work of destruction by raillery, which Frenchmen applaud with an idiotic smile."

One of the most laughable things in this connection is M. Drumont's confounding some dozen or more persons of whom he writes scurrilously as Jews, who have never belonged to Judaism in the most remote degree. Several of these have called him to account. The slanderer had imagined them Jews on account of their names.

Many other passages might be cited, but enough have been given to show the general tenor of the book which closes with a general attack on the Protestant religion and the

ancient and honorable Order of Free Masonry, against which he is almost as violent and mendacious as against his Semitic *bêtes noires.*

The book of M. Drumont was written with a double purpose. First, for the gain it would bring its author (it has already gone through a dozen editions), being devoured not only by the general but the Jewish public in particular; and secondly, because the long pent up malice of the writer yearned to vent its spleen and cast up its gall. His very lies he knew would be piquant, his scandals fascinating in spite of their gross vulgarity. His venom would be honey to the religious press of which he is so eminent a member, and be passing balm to the writhing, hissing, malevolent spirit which after centuries of misrule, extortion, outrage and infamy is at length expiring amidst the maledictions of a long imprisoned and outraged people. The Jesuits of France have a fitting example in the charming snake who writes his name Drumont.

BROTHER AND SISTER.

Brothers do not realize how far a want of courteous conduct at home may go to wreck their sisters' future lives. They wonder at the unaccountable liking of girls for men whom the brothers know to be unworthy—men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of these men—their "company manners," if you please—which makes them agreeable to women? Women so seldom have a high standard of manhood! They so seldom see the best of the men they know the best. How should they not be deceived, and mistake that outside veneer of courtesy which makes pleasant the present hour for that inward truth of character which shall be a benediction to all their future lives? Brothers, if you would have your sisters love worthily, let them at least be accustomed to gentle manners, that when they see them in strangers they may not be so dazzled as to become incapable of distinguishing a true man from a sham. —*Jewish Messenger.*

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH*

CHAPTER III.

INSTITUTION OF THE ORDER. CONSTITUTION GRAND LODGE. THE RITUAL. THE FIRST LODGE AND THE FIRST CONSTITUTION.

PRECEDED by a number of preliminary meetings, the first formal session was held, as shown by the official record, on the 13th day of October, 1843, and from this day dates the existence of the Order.

There were present: Henry Jones, William Renau, Isaac Rosenberg, Isaac Dittenhoefer, Michael Schwab, R. M. Rodacher, Henry Kling, Valentine Koon, Samuel Schaefer, Jonas Hecht, H. Heineman and M. Anspacher. Henry Jones presided.

At this meeting it was resolved to establish a society, whose purpose should be the mutual support of its members in case of sickness and misfortune, and to elevate the moral and intellectual condition of its members. It was to be so constituted as to permit of the formation of branch societies in other parts of the country, with the final object of uniting the Israelites of the United States in the pursuit of its aspirations.

Committees were appointed to draught a general plan of operation, and to frame laws and forms for its government.

At the following meeting, held on the 21st of October, a Constitution and By-Laws were submitted and adopted, together with a form of initiation and instruction, to be known as the "Ritual." They were prepared by Henry Jones and William Renau. A name was chosen for the society, "*Bundes Brüder*," Brothers of the Covenant, and for its motto the words "*Wohlthätigkeit, Bruderliebe und Eintracht*," Benevolence, Brotherly Love, and Harmony were adopted.

The name B'nē B'rīth was likewise used from the very beginning as a Hebrew title, and the reason for its not being a literal translation may probably be found in the fact, that the initials corresponded with those of the German title. The special significance of this Hebrew title, by which the society was soon exclusively known, and which it has ever since borne, is due to Dr. L. Merzbacher, who at an early stage became a member of the Order, and who on every occasion which presented itself, spoke publicly in its behalf, and laid great stress upon the spirit and meaning of its Hebrew appellation.

To the genius of this eminent preacher and scholar, whose heart beat warmly for the welfare and enlightenment of his race, must also be ascribed in a large degree, the intellectual and educational development, which gradually manifested itself in an encouraging degree.

A supreme authority was established by the Constitution, a central power, "The Constitution Grand Lodge," under whose jurisdiction societies should be formed, which in accepting their charters bound themselves to obedience to its laws and its authority.

The Ritual, which imparted in six degrees, or lessons, the aims and objects of the Order, was calculated to impress the candidate with the earnestness of life's duties and obligations. It declared as the guiding principle of the Order, the promotion of happiness, infusion of pure morals, encouragement to noble and unselfish deeds, and a union of the Israelites of this country for these purposes.

"*Industry*, *frugality*, and *benevolence*" constituted the fundamental duties. These were to be the means for the attainment of material welfare, and upon this substructure "*Love*, *Peace*, and *the Light of the Covenant*" were to be erected as the three pillars to uphold the higher life.

Each lesson or degree was illustrated by examples and illustrations from Jewish history, imparting thereby a knowledge in which the great majority were sadly deficient.

Regalias or distinctive outward signs were established for the members of different degrees, for the officers of the

subordinate lodges, and for those of the Grand Lodge. These regalias in their shape and design referred to incidents in Jewish history, distinctly pointed out in the lectures that accompanied the installation. Various paraphernalia typified events and ideas in the past national life of the Jews, and were made the symbols of principles and thoughts to be impressed upon the minds of the members. Signs, grips and pass-words were not wanting, and altogether the ceremonies attending the introduction of members into the various degrees furnished the needed material for those, whose minds could be best impressed by forms, symbols, and a mystery gradually developing a clear exposition of the past, and the mission of Israel.

No more instructive and effective way could have been conceived at a time when other means were wanting, to teach and enlighten those who, deprived of the advantages of better education, were deplorably ignorant of the history and traditions of their race.

When this work was completed a charter was granted to New York Lodge No. 1, the first lodge of the Order B'nē B'rīth. It was instituted on the 12th day of November, 1843, with all the solemnity and the imposing ceremonies prescribed by the Ritual.

The principal features of the first "Constitution and By-Laws of the Independent Order B'nē B'rīth in the United States of America" were as follows :

The Grand Lodge was to be known as the "Constitution Grand Lodge," and was to be the highest tribunal ; had the power to grant charters and to revoke the same, to make laws for the subordinate lodges, to confer degrees and render decisions, which were to be final, in all matters of dispute. Its members were to consist of the founders and of all past Presidents of subordinate lodges. The City of New York was to be the permanent seat of the Grand Lodge, where all regular meetings were to be held. The officers consisted of the Grand Nasi Abh, or President and his Grand Assistant; a Grand Aleph, or Vice President and his assistant; the Grand Sopher, or Secretary; the Grand Baal Ha

Ginsah, or Treasurer; the Grand Cohen; the Grand Levy; the Grand Shomar, or Guardian and others of subordinate rank, all of whom to be elected for the term of one year.

The duties of the various officers were defined as is usual in similar bodies.

Every lodge was to be entitled to elect annually at the last meeting of the month of July from the number of its past Presidents one representative to the Grand Lodge for every forty members belonging to the lodge, but every lodge was entitled to at least three representatives, and the business of the Grand Lodge was to be transacted by the representatives so elected.

Every past-President in order to become a member of the Grand Lodge had to receive a certificate from his lodge, certifying to his having passed the chair and to his having performed his duty satisfactorily, and that it was his own desire to be received into the Grand Lodge. He was then to be balloted for by the Grand Lodge, three black balls being sufficient to reject him.

Five Committees were to be chosen annually for the term of one year; an Inspecting Committee, whose duty it was to examine the by-laws of subordinate lodges, or any changes which any of them proposed to make, and to visit every lodge at least once every three months; a Finance Committee, an Appeal Committee, a Standing Committee, and a General Committee. The General Committee was to consist of the Grand Nassi Abh and of Grand Sekenim chosen by the Grand Lodge. They were to have the power to act during the recess of the Grand Lodge on urgent questions according to their own judgment; they were also to make arrangements for the installation of new lodges in the expectation of the Grand Lodge granting the requisite charter at a subsequent session.

Regular meetings were to be held quarterly in the months of November, February, May and August; the meeting in the month of August was to be the general or annual meeting. Changes and amendments to the Constitution were to be acted upon only in the general meeting. On propositions to alter the Constitution or the amount of contri-

bution to the Grand Lodge, representatives only were to be entitled to vote, and each lodge to cast but one vote, a majority of the representatives of each lodge deciding how the vote was to be cast. In case of a tie amongst the representatives of a lodge, the college of Grand Sekenim was to have the deciding vote.

Subordinate lodges were to be formed in places where lodges were already in existence by the petition for a charter of five members who had taken the six degrees of the Order; they had the privilege of remaining for one year members of the lodge to which they originally belonged, and of the new lodge organizing. In places where no lodge as yet existed, twenty-five Israelites were required to petition for a charter. A committee of the Grand Lodge was to visit the place, at the expense of the petitioners, and on their report the charter was to be granted or refused. If granted, the committee of the Grand Lodge were empowered to confer the degrees, previous to the installation of the lodge, upon a number of petitioners sufficient to constitute a working force of officers, and they were to be present at the first two or three meetings, so as to instruct the new members in the proper transaction of the business of the lodge.

A lodge was to forfeit its charter for not holding a meeting for three months, for failing to make a report to the Grand Lodge for four months, for disobeying a constitutional law, and for disagreement among its members disrupting the business of the lodge.

The revenue of the Grand Lodge was to be derived from a contribution by the subordinate lodges of ten per cent of their receipts, exclusive of the moneys set aside for the Widows' and Orphans' Fund. Twenty dollars was to be paid for a charter, which price, however, was to be reduced or remitted according to the discretion of the Grand Lodge. The revenue was to be applied "toward defraying the necessary expenses, extending the Order, maintaining its dignity, promoting its general welfare, assisting lodges which may become reduced in their finances, and to render assistance to any member of the Grand Lodge and other brothers of

the Order, when in need of it, if the same be merited by past conduct."

The Constitution Grand Lodge was to be a permanent body, composed, as has been stated, of the founders and Grand Sekenim. These, together with the representatives of the lodges and the Grand Lodges were to elect the officers of the Constitution Grand Lodge, which, however, had to be selected from the Grand Sekenim.

Degree lodges were also to be instituted for the purpose of properly conferring the various degrees.

THE HOLY FLAME, "MENORAH."

Thou, sacred flame, so mellow and subdued,
Burning with tremulous, flickering beam
In the holy place, before the ALL SUPREME,
As though the very fire were all imbued
With that almighty prophet's humble soul,
With Moses' sense of deep humility,
Whose height of feeling knew no humble goal,
Whose aims bore naught of man's futility.

Thou, holy fire, whose light shall ever guide
The steps of wandering Israel, to the shrine
Of HIM who *Was*, who *Is*, and ne'er will cease To BE.
Whose luminous fire gleams down the tide
Of centuries, both of greatness and of woe,
When Israel's greatness, bore a trace divine,
When Israel's fortune sank, far far below
Even the lot of those poor Nubian slaves,
Who served our fathers in the promised land;
To thee, oh ancient light! whose very name
Is a memorial of God's earliest word,
We look to thee, and hail the conquering hand
Of wisdom's day, o'er spiritual night,
And breathe with God: "Let there be Light."

GEORGE JAY HOLLAND.

OUR WIDOWS' AND ORPHANS' ENDOWMENTS

THE annexed table presents a condensed statement of facts relating to our Widows' and Orphans' Endowment Funds in each of the Districts of the I. O. B. B. (with the exception of District No. 8, in Germany). These Endowment Funds were established in lieu of the former Widow and Orphan Funds of the individual lodges, when it was found that they proved inefficient and impractical; the new system being in operation since 1869 in District I, III, and VI, in the other Districts since 1873 or 1874, but in none less than twelve years. In five of the Districts the benefit is $1000, in one it is $1500, and in one $2000 (see line 1), but in every District the amount is uniform for each of its members; none can obtain more, none less; and it would be preferable by far if the amount were uniform ($1000) in all the Districts. Every member of the Order is a contributing and participating member of the Endowment Fund, with the exception of those admitted above the age of forty-five years, after the establishment of this fund, and of some few (about fifty) who were excluded in District No. 2, and some in District No. 7, who, being below the age of thirty and unmarried, were permitted by its laws to exempt themselves.

The AGGREGATE MEMBERSHIP of the seven Districts on Dec. 31, 1885, was 23,675, showing (line 3) a decrease of 532 (2.2 per cent.) during the last year. This loss is by no means alarming. At this rate of decline over 20,000 members would still remain after the lapse of eight years, nor is the decline in membership likely to continue. The adoption of the Constitutional Endowment Law (March, 1885), and the consequent increase of dues considered too high by the deluded believers in cheap insurance—and they are in fact above the rates charged in many other fraternal organizations—caused many to withdraw or allow themselves to be suspended. Let those withdraw who desire benefits without adequate, just and necessary taxation. Those who belong to

our Order for no other than mercenary motives, their loss is a gain. The Order will be better and stronger without them. Moreover, it should be remembered that the Order B'nē B'rīth has *not* lost in membership; it has increased in District No. 8 (Germany) by more than it lost in all the seven Districts of this country. It should also be remembered that our Order uses no paid agents, as most other associations do, who make it their business to obtain members. That it had no Organ to invite others to join our fraternity; and that many kindred Jewish organizations, more active in recruiting themselves from the same limited ranks, offered apparently like benefits at less price.

By death we lost (line 4) 277 members, or 11.5 out of 1000; a very moderate mortality, considering the average age of our members, many of whom are between 60 and 75 years old. The smallest death rate was in District No. 6 (the North-west). The average age in this District has not been ascertained. It is probably less than in any other District. The highest in District No. 5 (the middle and South-Atlantic States).

The LAPSES (losses from suspensions and withdrawals, less re-instatements and re-admissions by card) were 797, equal to 3⅓ per cent. While this is a larger per cent. than usual in our Order, from reasons above stated, it is less than that in other fraternal organizations, and by far less than the lapses experienced in regular insurance companies. It is this factor on which most fraternal and assessment insurance societies base their calculations—if they calculate at all—and from their expectations of permanently maintaining a very cheap insurance. They rely on *a constantly changing membership;* they hold that but a small percentage of those that join will continue as members until death. In evidence of this it is stated by good authority that in 50 years, from 1833 to 1883, the I. O. O. F. received, by initiation, 1,318,225 persons; during the same time the admissions by card were 439,408, making a grand total of 1,757,633. At the end of fifty years 500,000 were in membership, and 106,900 had died in good standing in the Order, leaving 1,150,733 members

unaccounted for; all of whom, in this half century, have been members for a greater or less period, and would consequently have contributed to the fund ere they dropped out. *Our Society Journal* (Nov. 1884), attempts to show that out of 1000 life-policies taken in American companies, the number in force at the end of different years was as follows : second year, 875; seventh year, 396; twelfth, 107; twenty-first, 30. There would have been only 70 deaths for all said policies in force in the twenty-one years, leaving 900 who, on an average paid over $60 each, and then dropped out, relieving the company of all responsibility so far as they were concerned.

We have no desire to dispute these assumptions or the calculations based thereon; but we know that they do *not apply* to OUR Widow and Orphan Endowments. During last year the percentage of lapses in our brotherhood, though exceptionally large, was about 3⅓ per cent; we know from careful computation that out of 1000 of *our* members not over 300 drop in twenty years, about 300 in good standing die during that many years, and 400 survive. The rate of mortality will increase as their age advances, but in the future the percentage of lapses will decrease.

The INCOME FROM ASSESSMENTS, collected during the year 1885, was very nearly $375,000, of which $303,500 were paid for death claims. The surplus, together with about $34,000 received for interest, added fully one hundred thousand dollars to the reserve. The EXPENSES of managing these District Endowment Funds are less than in any other organization for life insurance; in four Districts the outlay could not be stated in our table (lines 13-16) as it is included in the general expense accounts of the respective Grand Lodges, whose secretaries are at the same time secretaries of their endowment funds; but in reality their expenses for this branch of the work are about the same as in those Districts where the expense account of the Endowment Fund is kept separate, as it ought to be, and is paid out of this fund. Salaries, commissions, advertising, rents and other expenditures which, in most other associations, cost from two to five dollars for every $1000 insured, do not exist in ours. Every

dollar paid in belongs to the members, and will be applied to the payment of their mortuary benefit. No other possible mode of reducing the cost of insurance can be thought of, save the reduction of expenses to the minimum compatible with efficient administration.

The BENEFITS PAID from our Endowment Funds during the few years since their organization, amount to THREE MILLION, ONE HUNDRED AND EIGHTEEN THOUSAND DOLLARS ($3,118,000). This is a splendid result in a scheme for providing for the widows and orphans of our deceased members; and whatever defects may exist in the Endowment Laws of the different districts, the Endowment plan has rendered most valuable service, and has prevented misery and suffering beyond calculation.

The great and noble task before us is to secure the permanency of this institution; to insure the same boon to the brethren who have paid out these three millions of dollars for the families of those who have preceded them to the grave. Based on the eternal foundations upon which genuine life insurance rests, the rate of $15 for one thousand dollars is established by the Constitution of the B'nē B'rīth, as the lowest uniform annual assessment. Districts Nos. 1 and 2 have wisely adopted the rate of $18; thus securing the more surely the honorable fulfilment of their promises. District No. 3 made it $16.20 (or $1.35 monthly) with somewhat higher rates, graded according to age, for members joining thereafter. Districts Nos. 4 and 7 have the subject now under consideration, to be determined at their next Grand Lodge meeting.

The aggregate RESERVE FUNDS of the seven Districts, of which, up to this year, District No. 3 alone had none, amount to $688,885, fully one million dollars less than it ought to be. But, great as this deficiency is, judging from the actuary's mathematical standpoint, it may gradually be balanced by the greater vitality, or smaller rate of mortality, than that calculated by the standard mortality tables. It may also be balanced by the favorable investment of these funds, at the highest rates of interest compatible with safety, and by the immunity from fraudulent claims, from defalcation and mismanagement. From these latter the funds of our fraternity have so far been exempt, and we trust will ever remain clear at the hands of the noble trustees of the I. O. B. B.

ISIDOR BUSH.

ENDOWMENT CHART OF THE I. O. B. B. DEC. 31st, 1885.

District No.	I	II	III	IV	V	VI	VII
ESTABLISHED SINCE....	1869	1874	1869	1873	1874	1869	1873
1. Amount of Benefit (Endowment),	$ 1,000.00	$ 1,000.00	$ 1,000	$ 2,000.00	$ 1,000.00	$ 1,000.00	$ 1,500.00
2. Membership, Dec. 31, 1885.	8936	2970	2903	2136	1879	2601	2250
3. Loss in Membership in 1885,	307	100	34	9	36	12	34
4. Number of deaths in 1885,	105	38	37	22	26	22	27
5. Rate of mortality per 1000	11 75/100	12 66/100	12 75/100	10 25/100	13 69/100	8 45/100	12
6. Average age of deceased,	53	56	57	51	56	?	41
7. Average age of survivors,	45	46	47	42	42	?	47
8. Lapses (suspensions, etc.),	324	122	82	64	58	73	74
9. Percentage of Lapses,	3 6/10	4	2 8/10	3	3	2 8/10	3 3/10
10. Income from Assessments, 1885,	$ 136,794.00	$ 54,240.00	$ 34,103.00	$ 45,205.00	$ 22,838.00	$ 27,095.00	$ 54,000.00
11. Income from Interest in 1885,	$ 8,150.00	$ 11,239.00	—	$ 4,142.00	$ 3,831.00	$ 3,532.00	$ 2,969.00
12. Paid death claims in 1885,	$ 105,000.00	$ 38,000.00	$ 33,000.00	$ 42,000.00	$ 23,000.00	$ 22,000.00	$ 40,500.00
13. Paid Expenses,	$ 2,109.00	$ 949.00	*	*	*	$ 617.00	*
14. Ratio of Expenses to Income,	1 45/100	1 45/100	*	*	*	2	*
15. " " " to claim paid,	2	2 60/100	*	*	*	2 80/100	*
16. " to each $1,000 insurance,	0 24/100	0 32/100	*	*	*	0 24/100	*
17. Benefits paid since organization,	$1,200,000. 00	$330,000.00	$407,068.00	$200,000.00	$230,000.00	$206,000.00	$545.000.00
18. Annual contributions (hereafter),	$ 18.00	$ 18.00	$ 16.20	?	15.00	15.00	?
19. Reserve Fund, Dec. 31, 1885,	$ 209,537.00	$ 193,237.00	—	$ 68,032.00	$ 81,121.00	$ 64,021.00	$ 72,937.00
20. " " per member,	$ 23.45	$ 65.06	—	$ 31.85	$ 43.17	$ 24.61	$ 32.41

Literature, Art and Science

"Consanguinity in marriage" was the subject of an address by Dr. McKee at a recent meeting of the Ohio State Medical Society. The belief that consanguineous marriages are followed by evil effects upon the offspring is not accepted by the author, and the object of his address was to show its falsity. A very interesting and concise account is given of the Mosaic law, and also of that of the Greeks and Romans, in reference to the marriages between relations; and full quotations are made from the statistics of modern writers and observers. Among the eighteen conclusions drawn as the result of the author's studies are the following: 1. Like breeds like, good or bad, entirely independent of consanguinity. 2. Intemperance, luxury, dissipation, sloth and shiftlessness, as well as hygienic surroundings and innumerable other causes, should bear much of the responsibility laid at the door of consanguinity. 3. Data are of doubtful reliability, full of flaws and false reasoning. The noted cases are the unfortunate ones. The favorable are unknown or forgotten. It is the ill news which travels fast and far. 4. Statistics show about the same proportion of deaf-mutes, idiots, and insane persons, descendant from consanguineous marriages, to the whole number of those unfortunates, as the number of consanguineous marriages is to the whole number of marriages. 5. Consanguineous marriages which bring together persons having a disease or morbid tendency in common are dangerous to the offspring; not, however, one whit more so than the marriage of any other two persons not related, yet having an equal amount of tendency to disease in common. 6. The half a hundred abnormalities ascribed to consanguinity, including almost all the ills that flesh is heir to,—among others, whooping-cough,—approaches the ludicrous. 7. Consanguineous marriages, no other objection being present, should not be opposed on physiological grounds. The address closes with an exhaustive bibliography of the subject, including some thirty writers, and extending, in point of time, from Moses to the present year.

Mr. Cope Whitehouse, who has been investigating the supposed site of Lake Moeris in the Raian basin, writes, that, assisted by Herr Stadler, a government engineer, and his party, a line of levels has been run between the canal of Gharak, connecting with the Nile, and the margin ot the depression. At a point twelve metres from the level of the Mediterranean a bench-mark was established, and a sketch of the whole basin made. The ruins of the Wadi Moelleh was supposed by Mr. Whitehouse to be those of Dionisian placed by Ptolemy on a long and narrow arm of Lake Moeris. Col Scott Moncrieff, director of public works, will have made a general plan and estimates for a canal, to fill the basin from the Nile, as soon as the hot season is over. The Mussulmans regard the project favorably, as they have a tradition that Lake Moeris was established by the patriarch Joseph, the Bahr Jussuf still retaining his name. It would result from these works that at high Nile an area of six hundred square kilometres could be covered to a depth of eighty or ninety metres, capable of doubling the volume of the low Nile, and of rendering an immense extent of now desert ground susceptible of cultivation.

Franz Liszt, the musical composer, one of the greatest pianists the world has ever known, expired at Bayreuth about midnight on the night of the 30th July, in his seventy-fifth year. Liszt had always borne his head high with royalties and aristocrats, and he well knew how to make himself respected.

He met Czar Nicholas I, with an angry look, tossed Frederick William's diamonds into the side scenes, and broke a lance with Louis Phillippe, which cost him a decoration. He never forgave that stingy monarch for abolishing certain musical pensions, and consistently refused to play at the Tuileries. One day the King, entering Erard's pianoforte exhibition on private view, came suddenly upon Liszt seated at the piano. "Do you remember," said his Majesty, "that you played at my house when you were a boy, and I was Duke of Orleans? Much has changed since then." "Yes, sire," replied Liszt dryly, "but not for the better." Whereupon the ruffled King went home and struck Liszt's name off the Legion of Honor. Liszt also refused to play at the Court of Queen Isabella, in Spain, because musicians in Spain in those days were never presented to royalty.

The burial of the widow of Giacomo Meyerbeer took place at Berlin, July 4th, Dr. Maybaum officiating. The deceased is the last member of the family who will be interred in the Jewish cemetery as her three married daughters and their families are all Christians. It is said that Madame Meyerbeer has left a large sum to charity. With the interment of the widow of the great composer, Meyerbeer, in the family vault at the Jewish Cemetery, in the Schönhauser Allee, the last niche has been filled in that vault. The highest honors were paid to Madame Meyerbeer, at her funeral, which was attended, among others, by the Minister of the Interior, the Italian Ambassador, the Greek Minister, the Chief Master of the Court, and many other public men. The great composer himself, who died May 2, 1864, is also buried in the vault. His widow has, it is stated, left the MS. of a work composed by her husband, entitled "Goethe's Youth."

M. James Darmesteter, the eminent French savant, writing from Peshawur, states that he has been studying the civilization and characteristics of the Afghans, having been travelling five weeks on the Afghan frontier. He was on the point of starting for Simla, where he proposed to spend the summer, working up the materials he has already acquired. In the autumn he will return to Bombay, and there devote some time to the study of Parsee life and religion, which is one of the main objects of his visit to India. Apart from the object of his official mission, M. Darmesteter also intends to study the history and customs of the Bene Israel and the Cochin Jews.

The establishment of a chair of the Semitic languages at Yale, with Prof. W. R. Harper, Ph. D., as incumbent, is an event of importance to our race. To Professor Harper more than any other American scholar is due the aroused interest in the study of Semitic languages. A few years since he began teaching Hebrew by correspondence. The students with whom he is now in correspondence number seven or eight hundred, and five summer schools are in session this year where Assyrian, Arabic, Syriac, and Aramaic are taught as well as Hebrew.

The second number of the *Political Science Quarterly*, edited by the faculty of political science of Columbia College, contains the following articles: Andrew Jackson, by Anson D. Morse; The Constitution in Civil War, by William A. Dunning, Ph. D.; Ambiguous Citizenship, by Hon William L. Scruggs; The Christian Socialist, by Edwin R. A. Seligman, Ph.D.; The Legal Tender Question, by Harry Harmon Neill; Constitutional Crisis in Norway, by Prof. John W. Burgess; The Conflict in Egypt, I., by John Eliot Bowen, Ph.D.

Dr. Jastrow's Talmudic and Midrashic Dictionary, upon which he has been engaged for some years, has now so far advanced that the first part has appeared in London (Trübner) and New York (Putnam). This is the first

scholarly contribution in the English language to comparative Semitic philology. The work will be completed in twelve parts, of 96 quarto pages each, and will be welcomed by scholars.

Mr. Ephraim Keyser has returned to Baltimore from Rome. Mr. Keyser is a talented artist, and has lately completed his statue of Baron de Kalb, which was erected within a few weeks in Annapolis. The statue is said to be worthy the illustrious soldier whom it represents, and Mr. Keyser may well be proud of his success, and also of the honor conferred in selecting him as executor of the nation's tribute.

The author of "As it was written," Mr. Harland, is in Paris, writing his third novel, "Elias Bacharach," which is another "study" of Jewish life in New York. The fascination which this subject possesses for him is unaccountable, the more so as Mr. Harland *alias* Sidney Luska, is not an Israelite, nor the descendant of Jewish people.

Physicians are now using aniline-oil as a local anaesthetic when simple operations, such as the opening of a felon, are to be performed. The finger, in such a case, is dipped for a short time in the oil, and, although the flesh may subsequently be cut to the bone, it is said there is absolutely no pain.

Herr Rubinstein, the famous pianist, has recently founded at St. Petersburg several prizes, two of which he has determined shall be open to musicians of all nations. One prize is for the composition of a pianoforte concerto, the other for pianoforte playing. The competitions will not take place till 1890.

M. Drumont, the author of "La France Juive," has had the mortification of finding that not a single Parisian journal is willing to become his organ so far as the advocacy of anti-Jewish principles is concerned. He has confessed as much in a letter which he has made public.

Prof. Angelo Heilprin is preparing an important work on the geographical distribution of animal species throughout the globe, to be published by Messrs. Appleton & Co. It is remarkable that there is no complete work yet published on this subject.

The evidence of the greater safety of ether than chloroform as an anaesthetic is accumulating very rapidly. In England during 1885 there were twelve deaths attributable to chloroform, and but three to ether.

Miss Anna L. Dawes will soon republish in Boston a sketch of "The Modern Jew; his Present and Future," which originally appeared in *The American Hebrew.*

Affairs of the Order.

The Revised Ritual.—At the last general Convention of the Constitution Grand Lodge, a committee was appointed to revise the Ritual, not to compose a new one, but only to modify the language, so as to make it more impressive, and to change the opening address of lodges, and render it consistent with the Preamble of the new Constitution. The Committee considered this task long and carefully; it advantageously modified the phraseology, reinstating favorite words and sentences of the former Rituals, which had been omitted in the last one, and bringing out the leading ideas with greater perspicuity. While complaints that the Ritual of 1879 had obliterated everything Jewish, had often been heard—the learned Chairman of the Committee now feared that this revised Ritual of 1886 would be considered by some as too intensely Jewish. No Ritual can ever be effective unless committed to memory and well delivered. With this fact in view, and believing that men, as well as

children, memorize rhymes far more easily than prose composition, the Preamble - whose terse phraseology is especially difficult for memorization— was transcribed into rhyme, whereby its verbatim repetition would also be avoided whenever a candidate was to be initiated. This versification of the Preamble —as the opening address —is not and does not pretend to be a poem; it is a simple versification of said Preamble to the Constitution of the Order. Probably it is not as good as the German versification; but it certainly does not deserve abusive criticism. If the versification jars upon some, they are free to recite, in its place, the Preamble itself, as it is printed in the same ritual-book under the heading of "Initiations," and as prefixed to every copy of the Constitution. But let them not therefore condemn the entire Ritual, which all impartial and unprejudiced brethren admit to be an improvement on the former one. The old edition of our form-book was exhausted, and a new one had to be printed. The Committee has done its work with feelings of true devotion to the Order; the Executive Committee has approved and promulgated it; a change of Ritual was demanded; no change has ever met, or will any ever meet all expectations. Let the brethren seek to imbue themselves with its large and noble ideas, and they will cease to criticise the few expressions which may not happen to please them.

The Order's numerical strength.—The actual membership of the B'nē B'rīth in the United States is in round numbers 25,000. Counting the affiliations in Germany and Roumania, 5000 more may be added to make up the present sum total. The following is pretty near the distribution in this country.

District No. 1, New York and Eastern States	9,000
District No. 2, Ohio and Western States	3,500
District No. 3, Pennsylvania, New Jersey, etc.	3,200
District No. 4, California and Pacific States	2,400
District No. 5, Maryland and South Eastern States	2,100
District No. 6, Illinois and North Western States	2,700
District No. 7, Tennessee, Louisiana and South Western States	1,400
Total,	24,300

Later returns will no doubt considerably increase this number.

Convention of District No. 7.—The report of the proceedings of the thirteenth annual convention of District Grand Lodge No. 7, I. O. B. B., held at New Orleans, La., May 9, embraces a record of 160 pages, and is carefully gotten up and indexed in so subservient a manner as to allow any part of the proceedings to be found most readily. The year 1885 has presented to the District some perplexing and stirring questions which are now amicably settled, as can be seen from the appeals and decisions as recorded, and from the correspondence between the Executive Committee of the Constitution Grand Lodge and the District Grand Lodge, occupying a good deal of space in the report. What the District is most in need of is an increase of membership and a revival of deeper interest in the affairs of each lodge. There are now sixty-three lodges in the District, with a membership of 2250 members. Forty-four thousand dollars were disbursed for endowments, leaving a balance of $13,000 in the reserve fund. For purely charitable purposes the Lodges have paid out $16,765, which forms the most glorious part of the financial statement, and exhibits the philanthropic spirit that yet lives and moves in the lodges throughout the District.

A Pleasant Installation.—A large number of ladies and gentlemen, Hebrew residents of Chicago, assembled in Oriental Hall, La Salle Street, in August, the occasion being the installation of the officers of Maurice Mayer Lodge, No. 105, I. O. B. B. After a musical programme rendered in a very

successful manner, the installation followed, conducted by Samuel Tausig, Vice-President of District Grand Lodge No. 6. Henry Greenebaum, Past President of the District Grand Lodge, the newly installed President of Maurice Mayer Lodge, delivered an interesting address, giving an historical sketch of the Sons of the Covenant in that city. Philip Stein, past President of the District Grand Lodge, the newly installed Secretary of the Lodge, following in a brief speech. The officers installed for the ensuing term of six months are: Henry Greenebaum, President; Charles Cohen, Vice-President; Philip Stein, Secretary; L. Hefter, Treasurer; Solomon Shiffman, Financial Secretary; George Levy, Inside Guard; M. Leffman, Outside Guard; Jonas Ohnstein, Isaac Gelder, and M. Michael, Trustees. Mr. Tausig was assisted in the work of installation by E. C. Hamburger, Secretary of District Grand Lodge, and M. M. Hirsch, first Trustee of the Endowment Fund of the Grand Lodge of this District.

Monthly Record

Associated Hebrew Charities of the U. S.—The Constitution of the new Association stipulates that all disputes between its constituents be settled by the society, but it shall not have the power to assess its constituents or regulate their internal affairs. Any charitable and benevolent organization may become a member, and the dues have been fixed in such a manner that societies dispensing less than $2000 are taxed $2; whilst five dollars is charged the societies dispensing less than $5000, and ten dollars for those dispensing above that sum annually. We recommend the society not only on account of the excellent names already included on the roll of membership —but because of its noble purpose. The constitution and by-laws may be had on application to the Secretary, Albert Arnstein, of St. Louis, Mo.

Samuel Jones Tilden died suddenly on August 4th, at his country residence, Greystone, near Yonkers, N. Y., of paralysis of the heart. His niece and two physicians were in attendance upon him. None of them had entertained grave fears, but while they watched, the heart ceased to beat. He was born at New Lebanon, N. Y., graduated at the University of New York, entered political life in 1844, broke up the Tweed ring in 1872, was elected Governor in 1874, and was the Democratic candidate for President in 1876. His vast fortune ($10,000,000) was made as a railroad attorney.

Notes.—The tickets for the summer-night festival of Manhattan Lodge, at Washington Park, New York, on Saturday evening, September 18th, are now in circulation.—This is the best time for a visit to the Home at Yonkers, the surroundings being in full bloom.—The election of officers in Zion Lodge, No. 62, I. O. B. B., Columbus, O., took place a few weeks ago, and resulted as follows: President, A. Pfifferling; Vice-President M. L. Hyneman; Secretary, I. M. Schlesinger; Treasurer, Judah Nusbaum; Warden, Sam. Gundersheimer; Guard, L. Trautman; Monitor, Henry Harmon.

Dr. Gruenebaum, of Landau, Bavaria, celebrated his fifteenth anniversary as rabbi, on which occasion he received the Cross of Merit of the Order of St Michael, which the late King Ludwig II. gave him in recognition of his services.

Editor's Bureau

THE FAST OF AB.—On the ninth of Ab we commemorate the downfall of Israel's political existence, and in connection with this *The American Hebrew* says :

" Great as is the need of observing the ninth of Ab in a fitting manner, in order to properly hold in remembrance the miseries and disasters of the past, just as great is the need of observing it, *so that we avoid those miseries and disasters in the future.* The terrible price which we have had to pay for the contentions of our ancestors should teach us the need of fraternal co-operation for the weal of Judaism, and the necessity for national unison in order more effectually to propagate the sublime teachings of Moses, the prophets and the sages, among our own people and all the peoples of the earth."

Let the sons of the covenant remember this, and co-operate in truth as well as in name in the work of the I. O. B. B.

" The ninth of Ab," continues *The American Hebrew*, "has a distinctively national significance. It is only religious in character in so far as the Jewish nationality necessarily involves the ideas of the religion whose dissemination is the only reason for the perpetuation of the Jewish nationality. The ninth of Ab commemorates the loss of political existence. But the loss of political life does not necessarily imply the loss of national existence. The Jews no longer form a geographical factor, but they must maintain a national organization because they have a national mission to fulfil."

In ages of persecution we well might mourn on this day, so fatal in the history of Israel. But in the present age we look back with gratitude to the Divine Providence which taught us the great lesson of humility—and we can no longer bewail the dispersion our nation has suffered—for we recognize that only in this way could Israel accomplish the words of the Prophet which said of Judah that "*in her shall all the nations of the earth be blessed.*"

Rev. Emil Tamm writes as follows of the occasion in the *Jewish Spectator*:

" The 10th day of August next brings to us again the old Hebrew historic day of Tisha b'Ab and with it the reminiscences of the past appear before us, and the pictures of its old celebration are portrayed in our minds.

What a contrast, however, between Orthodox and Reform Judaism in the observance of the day.

To our fathers (blessed be their memory) this was a day of deep mourning, of distressful lamentations, and not alone did they spend the day in the Synagogue by fasting, praying and woful tones but in order to fully illustrate desolation and destruction they transformed the interior of their Houses of Worship to such a picture by upsetting benches, stands and desks to remind them of the destruction of the Temple at Jerusalem, which event the day commemorates.

Crushed in spirit under the veil of darkness and oppression, this was indeed a day of veritable horrors to them.

Thanks to progress, thanks to advancement and culture, and thanks, above all to the Great God of Israel, who lifts the veil of ignorance and superstition of the past and sends the bright rays of Reform Judaism to enlighten us, the saddest day of the past has been transformed to a day of joyful reflections.

No more do we Reformers weep and mourn over the destruction of the Temple and the political kingdom of Israel, for we know that it was the means of building up a greater spiritual kingdom of Israel, and that the dispersion of the Jews amongst the nations helps to accomplish

our great mission, to bring them from darkness to light, and the beautiful rays of our Torah continue from day to day to shed the lustre of a veritable heaven to all the oppressed and ignorant who bask under its glorious light of truth.

Happy Israel of America, a plant brought to a new invigorating soil, growing up with renewed strength, not surrounded by poisonous shrubs of bigotry and oppression, bringing forth the vagrant flowers of Reform, Love of Mankind and Freedom. Great is thy destiny!

Thou who reforms and transforms a day of mourning to a day of joy revives the depressed spirits of the past!

Reform and enlightenment are written on thy banner; thou fillest with enthusiasm our youth, showing them the Messianic idea in its true light, and with it the great mission of Judaism.

That great mission which eclipses all the aims of the races of the past and present; which makes us proud of our past history, reveres the unflinching faith of our fathers, their heroism and perseverance in the days of great trials, and encourages us in a new country, under a new era, to carry the banner that our fathers carried through storms and tribulations from zone to zone amongst the nations of the earth to its glorious destiny, to that final triumph when all nations will bow down to Israel's God, and the words of the poet will become true:

God's Temple will be all space;
His altars earth, seas and skies;
One chorus all mankind will sing
To one God, the All loving and All-wise.

KING CHARLES OF ROUMANIA AND THE JEWS.—M. Emile de Laveleye, the celebrated political economist, visited Roumania last summer, and having been armed by the King of the Belgians with a letter of introduction to King Charles, he was received by the latter at his palace near Bucarest. Among other subjects of conversation the Jewish Question came up, and on this subject the King expressed himself in the following terms:

"The West and its publicists are treating us very unjustly. I need not say more than that *I* am in no way prejudiced against the Jews. I have but just returned from Jassy, where two-thirds of the population consist of Jews, and nowhere was I better received than in that city. I am among the first to recognize their great fitness for commerce. Of this fact I have but lately had another proof On the occasion of our great manœuvres the Commissariat Department was entrusted to Christian caterers. On the first day the provisions arrived in good time. 'See, your Majesty,' I was told, 'we need no longer have recourse to the Jews.' On the second day everything was late, and on the third day the army was left to starve. I was therefore compelled in all haste to send for Jews. Had it not been for Jewish tradesmen the Russian army would have had to suffer still more during the last war. They always had what they required, from the bottle of champagne for the officers to tobacco for the pipes of the privates. The Jews have many good qualities; they are prudent, economical, and competent, and these qualities frighten us on economical grounds. One thing which the Roumanians, rightly or wrongly, dread is that the Jews would monopolise the possession of landed property in their own hands."

As the foregoing expressions of opinion on the part of the King of Roumania have been published by M. de Laveleye himself, there is no reason to doubt their accuracy.

From Dr. Adolph Stern, of Bucarest, Roumania, we have recently received a letter in which he says regarding the present situation of the Jews in that country:

"Alas, these Roumanian affairs are unspeakably sad. Never would we have supposed that things could come to this; but when the mighty nations that are at the head of civilization have proclaimed the antagonism between 'aryan and semite,' why should it surprise us that a petty people, cruel and selfish as are all beings in the days of childhood, proclaim war against the Jews?"

Alas, that in spite of the liberal tone of the monarch, the Roumanians themselves so little comprehend the true meaning of civilization. Not outward show and pomp not public buildings, vast and palatial, alone constitute progress. Safe in the land of our adoption, we American Hebrews scarcely realize the present situation of our brethren in the land of the "*Don and the Danube.*"

EXTRACTS from letters to the Editor of THE MENORAH:

DR. ADOLPH STERN, for many years private secretary to Mr. Peixotto in the American Consulate at Bucarest, Roumania, writes of THE MENORAH:

"I received to day the first number of your MENORAH, and hasten to send you my best wishes for the long life and prosperity of this new work which you have undertaken for the cause of Israel and the B'ne B'rith. We, your old friends here—and who is not your friend in this benighted land—are especially grateful to you for having noticed in the first number of the Review our Zion Society, which you very justly call an offspring of the B'ne B'rith—and we hope that you, the founder of our Order, will realize our dearest wish: The recognition by the I. O. B. B. of our 'Zion' as a sister organization, and direct and close relations with the same.' This is a resolution of our last General Assembly, and we shall be happy if you will see that this wish be soon fulfilled."

From BROTHER GREENEBAUM of Chicago, the newly installed President of Maurice Meyer Lodge:

"Accept my hearty congratulations to the apparent success of your undertaking. The first two numbers of the MENORAH have given me sincere pleasure, and I have perfect confidence in your ability to overcome all obstacles to a brilliant success."

WE have from DR. LANDSBERG of Rochester, N. Y., the following:

"My sincere good wishes at the successful issue of the MENORAH. I trust that it will become instrumental in teaching the truth to Jews and about Jews, and show our co-religionists in the proper light. I am willing to lend a helping hand as a contributor, and also subscribe for one year."

We have accepted cheerfully our talented friend's offer, and very soon hope to present a contribution from his pen.

DR. MATTERSDORF, of Gleiwitz, Prussia, writes:

"The first number of the MENORAH has reached us here in the far East, and we hail your undertaking with joy. Without doubt it will meet with a ready support in Germany, for it is self-evident that nothing is so well fitted to strengthen the tie which unites the B'ne B'rith in all zones, as an organ which renders possible, to the widely dispersed brothers, the interchange of thoughts and feelings, and the reciprocation of influence"

In the German part of this number appears an able article in the original, by permission of the author, Dr. Mattersdorf.

Further extracts in a future number.

AFFAIRS OF THE ORDER.—Under this title we shall present a monthly chronicle of leading events.

SECRETARIES of Lodges will confer a favor by sending us a list of their members with their addresses.

Agent der "MENORAH" fur Deutschland—
Herr L. Ahronheim. Alte Jacob Str, 57. Berlin, S.

Die Menorah.—Deutscher Theil

Vol. 1. September 1886. Nr. 3

UEBER DIE AUFGABE DES U. O. B. B. NACH AUSSEN.

Ansprache des Ex-Präsidenten Dr. Mattersdorf, gehalten in der Versammlung der Humanitas Loge VIII., 351, zur Feier des Stiftungsfestes, zu Gleiwitz den 25. October 1885.

Meine Brüder! Der werthe Bruder Präsident hat mir den ehrenvollen Auftrag ertheilt, in dieser Festversammlung das Wort zu ergreifen, und ich habe mich demselben um so bereitwilliger unterzogen, da er mir Gelegenheit gibt, mich über Gedanken und Wünsche, welche seit geraumer Zeit meine Seele lebhaft bewegen, vor einer grösseren Vereinigung von Brüdern auszulassen, und vielleicht dadurch den ersten Schritt zu ihrer Verwirklichung zu thun.

Aus dem Bericht, den der werthe Bruder Präsident Ihnen soeben erstattet, haben Sie erfahren, in welcher Weise wir in unserer Humanitas Loge bestrebt gewesen sind, die erhabenen Zwecke und Ziele unseres geliebten Ordens zu verfolgen.

Unsere Thätigkeit hatte sich aber sowohl nach innen als nach aussen zu richten.

Was nun die erstere Richtung der Ordens-Thätigkeit betrifft, so werden sie wohl den Eindruck empfangen haben, dass wir, getreu dem Wahlspruch der B'nē B'rīth und geleitet von der Disciplin derselben, bemüht waren, der Wohlthätigkeit, Bruderliebe und Eintracht in unserer Mitte eine Stätte zu bereiten.

Anders verhält es sich, wenn wir die Frage an uns richten: was haben wir gethan, um unsere Principien auch nach aussen hin, in der Gesammtheit zur Geltung zu bringen?

Hier könnte es scheinen als ob von uns nur sehr wenig geschehen wäre.

Warum verhält sich das aber so? Hat es uns etwa an Gelegenheit gefehlt, unsere Pflichten nach aussen hin zu erfüllen? Sind wir uns auch klar darüber geworden, was wir in dieser Richtung thun können? Und welche Vorschläge wären in Bezug darauf zu machen? Der Beantwortung dieser Fragen soll meine Betrachtung gewidmet sein.

Zunächst unterliegt es keinem Zweifel, dass wir eine Wirksamkeit nach Aussen zu entfalten haben, das lehren uns die Principien unserers Ordens, wie dieselben in unseren Gesetzen und unserem Ritual Ausdruck gefunden haben, und die ich daher nicht nur als Ihnen allen bekannt, sondern Ihnen auch als Herzen-tief eingeprägt voraussetzen darf.

Sollten sich aber die uns durch dieselben auferlegten Pflichten nur auf Ordens-Mitglieder beziehen, so würden sie, hier von der Menschheit im Ganzen abgesehen, auch bei der ausgedehntesten Verbreitung des Ordens immer nur an einem Bruchtheile Israels zur Ausübung gelangen, und vielleicht gerade derjenige Theil unserer Glaubensgenossen, welcher unserer Unterstützung am meisten bedarf, ausgeschlossen bleiben, da der Eintritt in unseren Bund auch an gewisse materielle Vorbedingungen geknüpft ist. Das die ausserhalb desselben Stehenden die Sache gleichfalls so auffassen, beweisen die mit jedem Tage sich mehrenden Gesuche um Unterstützung von Unternehmungen aller Art, die uns zugehen.

Demnach bin ich der Ansicht, dass wir die vorläufig verhältnissmässig geringen Mittel, die uns zu Gebot stehen, nicht durch zu häufige Berücksichtigung derartiger Wünsche verzetteln sollen; solche dürften nur in Ausnahmsfällen, wo zwingende Gründe vorliegen, Erfüllung finden. Unsern Pflichten nach aussen wird erstlich dadurch genügt, dass die in der Loge für alles Gute gewonnenen Mitglieder als Menschen persönlich für alle edlen Bestrebungen im Staate und in der Gemeinde eintreten, und dass sie mit ihren Spenden nirgends fehlen, wo es gilt, gemeinnützige Werke zu fördern.

Die Logen als solche aber müssen ihr Augenmerk auf ein engbegrenztes Gebiet der Wohlthätigkeit richten, ihre vereinten Kräfte auf diesem wirken lassen, um etwas wirklich Erspriessliches leisten zu können.

Fragen Sie nun: "Welcher ist der Punkt, auf den wir unsere Thätigkeit nach aussen zu richten haben?" so verweise ich Sie auf das oberste Princip unseres Ordens, nach welchem wir uns vereinigt haben, um "den geistigen und moralischen Character unseres Stammes zu entwickeln, zu heben und zu vertheidigen;" ferner auf einen Ausspruch, den der hochwürdige Präsident des Executiv-Comités, Julius Bien aus New York, bei der Installirung unserer Grossloge in Berlin gethan; er sagte: "die Logen müssen darauf bedacht sein, Positives zu schaffen." Um nun zu zeigen, wie wir diesen Forderungen gerecht werden können, muss ich Sie erruchen, mit mir einen flüchtigen Blick in die Geschichte zu thun.

Während einer fast zweitausendjährigen Leidensgeschichte sind unsere Glaubensgenossen zu etwas ganz Anderem geworden, als was sie früher in ihrem eigenen Lande waren, ihr Character, ihre Lebensbedingungen haben sich völlig verändert. Aus einem lediglich ackerbauenden und die Handwerke treibenden Volke sind wir im Laufe der Zeit zu einem nur dem Handel in allen seinen verschiedenen Zweigen obliegenden geworden. Der mittelaltische Druck hatte überdies unsere Vorfahren gezwungen, sich von der Welt, ihrer Bildung und ihren Freuden auf ihr Haus und die einseitige Beschäftigung mit dem Gesetze zurückzukehren, so dass sie mitten unter den Völkern eine durch Sprache, Sitten und Bildung sich unterscheidende, der Verachtung preisgegebene Masse wurden. Mit *Moses Mendelssohn* und durch ihn bereitete sich allmählich ein Umschwung vor, die Juden fingen an in den Kreis europäischer Bildung einzutreten, und um so eifriger, je mehr politische Rechte ihnen in einzelnen Staaten eingeräumt wurden.

Dieser Fortschritt ging aber so rasch vor sich, dass wir jetzt nach 100 Jahren—Mendelssohn starb 1786—auf allen Gebieten der wissenschaftlichen Thätigkeit und der studirten

Berufsarten eine verhältnissmässig grosse Zahl von Glaubensgenossen finden. Gleichen Schritt damit hielt, wenigstens in Deutschland, die Bildung der Massen.

Dieser Drang nach wissenschaftlicher Ausbildung ist aber nicht bloss in den Culturländern anzutreffen, sondern auch in den der Civilization noch weniger erschlossenen östlichen Ländern ; auch in Russland und Polen stellen jetzt die Juden einen grösseren Procentsatz zu den die höheren Lehranstalten besuchenden Schülern, als die übrige Bevölkerung.

So erfreulich dieses nun ist, mit wie grosser Befriedigung wir auch die fortschreitende Bildung und Gesittung in unserer Mitte wahrnehmen, so birgt diese Thatsache doch eine grosse Gefahr in sich.

Wohin soll es führen, wenn sich Alles, Arm und Reich, Befähigte und Unbefähigte, zu den Studien oder zu dem kaufmännischen Fach und den demselben nahestehenden Berufsarten drängt, während wir zu denen, welche körperliche Arbeit erheischen, entweder fast gar kein Contingent stellen, wie zu Landwirthschaft, oder nur ein verschwindend kleines, wie zum Handwerk.

Sind es nicht jene von unseren Glaubensgenossen vorzugsweise gewählten Erwerbszweige, welche den Geist auf Kosten des Körpers entwickeln, und welche daher mit der Zeit aus unserem Stamm einen physisch kraftlosen machen müssen? Und wird uns dieser Vorwurf, anderer Schwächungen gar nicht zu gedenken, nicht schon heute gemacht?

Um uns das Düstere unserer Situation klar zu machen, wollen wir uns einmal den Fall denken, es spräche ein Gewaltiger der Erde zu uns: "Hier habt ihr Juden ein Land, thut euch zu einem Staate zusammen!" Könnten wir wirklich mit lauter Gelehrten und Kaufleuten einen Staat bilden? Bedürfen wir dazu nicht in erster Reihe der schaffenden Kräfte des Ackerbaus und der Industrie?

"Nun, wir denken gar nicht daran, einen besonderen Staat zu bilden," werden Sie, meine Brüder, sprechen; auch ich selbst habe diesen Zweck durchaus nicht im Auge.

Aber darum steht die Sache doch nicht besser. Wie der

Einzelne trotz hoher Geistesbildung ein unglückliches Geschöpf ist, wenn er von einem siechen Körper geplagt wird, so kann auch eine Gesammtheit nicht gedeihen, wenn sie nicht neben ihrer Vortretung auf dem Gebiete des Geistigen eine durch körperliche Arbeit rüstige Masse besitzt.

Meine Brüder! Unser geliebter Orden hat es sich zur Aufgabe gemacht, den geistigen und moralischen Character unseres Stammes zu heben; ich sehe—so wunderlich dies auch erscheinen mag—diese Hebung für unsere Zeit in der Beförderung des Ackerbaus und des Handwerks unter unseren Glaubensgenossen. An diesem Punkte sollte nach meiner Ansicht der Hebel angesetzt werden, der zu einer vollständigen Regeneration führen muss.

Als unser grosser Lehrer *Moses* unsere Vorfahren aus der ägyptischen Sklaverei befreite, da suchte er sie zu einem ackerbauenden Volke heranzubilden; lassen wir unsern Orden ein ähnliches Erlösungswerk vollbringen, suchen wir unsern Stamm nach Möglichkeit zu der gesegneten Arbeit der Väter zurückzuführen! Dies wäre ein würdiges Feld der Wirksamkeit nach aussen, eine engbegrenzte und doch unendlich grosse Aufgabe, deren allmähliche Lösung aber unsern vereinten Kräften möglich sein wird. Unterstützen wir mit unsern Ordens-Mitteln alle Bestrebungen, welche dahin zielen, unsere Glaubensgenossen für den Landbau und für das Handwerk zu gewinnen. Gewähren wir unsern Beistand dem Colonizations-Verein für Palästina sowie den Ackerbau-Colonien in den Vereinigten Staaten. Streben wir darnach, in jedem Lande, wo unser Orden blüht, eine Ackerbau- und Handwerksschule, ähnlich den von der Alliance Israelite ins Leben gerufenen, zu gründen, in welcher ihrem Glauben treue Amme Haarez, schlichte, körperlich gesunde Menschen herangebildet werden, die heitern Blickes und empfänglichen Sinnes sich in Gottes herrlicher Natur umschauen und ihr ihre Producte abzuringen wissen, oder die alle jene unzähligen Dinge mit geschickter Hand herzustellen verstehen, welche zum Leben nothwendig sind, oder demselben höheren Reiz verleihen!

Fürchten wir nicht, dass es uns dadurch an Gebildeten und Gelehrten fehlen wird, denn diese werden immer noch mehr als genug vorhanden sein; sorgen wir so in aller Stille dafür, dass, wenn wieder hundert Jahre dahin sind, die Judenheit abermals eine andere Physiognomie zeige, und dass der jetzt vielleicht nicht ganz unberechtigte Vorwurf, dass wir die körperliche Arbeit scheuen, zum Schweigen gebracht sei!

Official Department

Report of the Executive Committee

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REPORT OF THE PRESIDENT OF THE EXECUTIVE COMMITTEE I. O. B. B. 1885—1886.

Before reviewing the state of the Order and discussing the incidents of the past fiscal year, I present the reports of my colleagues on the condition of affairs in their respective Districts :

DISTRICT NO. 1.

Bro. Julius Bien, *President of the Executive Committee I. O. B. B.*

Dear Sir and Brother:—In accordance with the duty imposed by the Constitution upon the members of the Executive Committee to make a report of the condition of their respective Districts, I have the honor to submit the following account:

In discharging this duty, I shall endeavor to be as brief as possible, without losing sight of the importance which attaches to these reports and which in reality should present a faithful record of the inner life of each District, the progress made therein not only in its membership and finances, but chiefly in its intellectual and moral stride, of the interest manifesting itself amongst its members in the elevation of the Order, and the measures adopted or proposed for advancing the higher and nobler objects of the Order. Such accounts, portraying faithfully the soul-life of each District will assist materially in drawing the Districts into closer bonds of fraternal union, and keep before the eyes of our members the grand and sacred objects which underlie all our labors and for the advancement of which all should work with the zest and enthusiasm worthy of a holy cause.

I am perfectly aware that in this busy age of ours such "annuals" as ours are apt to be laid aside for perusal in moments of leisure, which never come. I am aware that the public press, which is becoming more and more the educational factor of the masses, and which furnishes information in such delectable and epitomized form as to tickle the intellectual palates, causes serious reading matter as contained in books, magazines and elaborate reports to be laid aside;

yet we, who have been appointed, for the time being, as sentinels and guardians of our beloved Order and with the example of Father Abraham before us, if only a minimum of our brethren should read our report, we have the faith that of these there may spring faithful missionaries who will perfect and complete the grand Temple, even after we shall have been gathered to our fathers.

The material condition of District No. 1 is furnished by the "Tables" attached to this report. They exhibit a decrease of membership of 309, and a diminished capital to the amount of $9,000. The latter is comparatively insignificant and as the General Committee says: "is more than offset by the increase in payments for benefits, donations, endowments, of $15,199.32 over the amount paid last year." The decrease of membership is likewise explained by the General Committee when it says: "The constant agitation during the past year, arising from the unsatisfactory state of the endowment question has been the cause of the decrease in initiations on the one hand and causing numerous suspensions, on the other hand. The vexed endowment question now satisfactorily settled, it is hoped that the lodges will again resume and revive the old interest, and the District has a right to look to the younger members of the Order for renewed activity in augmenting the number of member and we look to a healthy increase in the coming year."

That the vexed endowment question has been settled is true; but the baneful influence of its agitation has not been overcome yet, and we must recur to a careful and dispassionate consideration of it until it is perfectly understood. It has not only worked mischief in District No. 1, but threatened more or less the harmony in the councils in other Districts and dampened the ardor of many a devoted brother. We must not lose sight of the fact that the endowment feature was engrafted upon our Order by a sense of the highest and noblest charity. The provisions formerly made for the families of deceased brethren were not only insufficient to afford relief, but the pittance which the lodges granted to Widows and Orphans became such a drain upon the income of the lodges that their very existence became questionable. The problem then arose how to secure a fair sum of money to the families of deceased brethren, a sum that would be actually a relief without imposing too heavy a sacrifice upon individuals. The coolest heads among our leading brethren set themselves to work to find a way out of the dilemma

and the endowment feature was the result. General Life Insurance had at that time assumed no such proportions as at present and the crude regulations adopted at the beginning seemed to answer the purpose fully.

The example which we set was not only followed quickly by other kindred organizations, but *the endowment feature was the cause of calling new societies into life.* Men who had joined our Order for the sake of the principles which we advocated and who would never have dreamed of affiliating with other Jewish societies, enrolled themselves as members of these kindred organizations for the sake of the endowment, forgetting for the time being that the day might come when their annual contributions to the endowment fund would become too onerous a tax to bear.

Our own ranks filled up more rapidly than we could ever have anticipated, attracted by the apparent material advantages which we offered and the result was that some of the new material admitted to our ranks was not as carefully selected as it ought to have been, and what is most to be regretted, the intellectual, moral and civilizatory objects which the Order labored for, were lost sight of by the masses and the insurance features overtopped every other consideration. The charitable aspect which gave birth to the endowment law seemed completely forgotten. Instituted as it was for the sake of conferring benefits upon those who by the ties of brotherly love we were bound to protect and shield, it became changed into an engine of selfishness, of material advantage, and it was natural, therefore, that with the progress of years the masses, whose attachment consisted chiefly in the material advantages which a great brotherhood promised, should begin to become restless, when they found that those were after all not so great as they had expected and that without precautionary and wise measures, which would entail still heavier pecuniary sacrifices the permanency of the endowment feature became questionable. What measures to adopt became the question of the hour throughout the whole Order and the interest attending the discussion and agitation became so great that the lodges supported with an overwhelming majority the proposition of the Executive Committee to anticipate by one year the regular meeting of the Constitution Grand Lodge. Naturally the endowment question formed one of the chief objects of discussion and careful deliberation, which was greatly facilitated by the masterly and exhaustive analysis presented by

Brother Isidor Bush, but nevertheless the views and interests represented were so conflicting that finally a compromise was adopted which established a minimum annual contribution for every $1000 insured, leaving it optional with every District to adopt the endowment feature or not. This sum was deemed sufficient to ensure the safety and permanency of the endowment law, and seemed to meet with general approval. In our own District however the question was still the subject of continuous agitation. We were between Scylla and Charybdis. The younger members were not satisfied with an annual contribution of $18; they desired an assessment which would yield in a comparatively short time such a sinking fund that would at once be an undoubted guarantee of the engagements entered into at a future ever so remote; the other party, the older members, who had been already paying for years and who felt that their families were safe in obtaining the insurance money, were not willing to be assessed still more, and did not care to see the sinking fund swelled into large proportions. Finally a special meeting of the District Grand Lodge laid the question at rest, by adopting the standard, which must be satisfactory to all parties, and for the present very little is heard of the endowment question. The endowment fund has already grown to the respectable dimension of $209,537.63 an increase during the year of $40,266.46 and it is beyond a doubt that the security which a large reserve fund offers, will attract again many young people to our ranks, who have been kept away by the incessant, passionate and heated discussion of the insurance question. But in order to note a real healthy and satisfactory gain, we must find our way again to the first principles. We must bring to the forgeround the main object for which the Order was called into life, and which has secured for it the love, attachment, enthusiasm and devotion of so many noble and loyal Israelites.

We must make again the material advantages and benefits which the Order offers, the *secondary and auxiliary features*, if we expect to ever carry out and fulfil the great mission assumed by us. To secure unity and fraternal co-operation for the elevation of our race, for raising the moral tone and establish its character so high that the cavil of intolerance and bigotry will attack it in vain, requires more than co-operation for material advantages, though they are covered by the mantle of charity. Our intellectual and educational

measures must be fostered and encouraged. We have now a growing generation that excel in education, brilliancy of intellect, orators and speakers. Their co-operation must be secured, their example lift the more humble from their obscurity and lethargy, spur their ambition and rouse their energies; there are still too few of our brethren identified with public life, too few that are leaders of society, there is still an exclusiveness prevailing which assigns to the Jew a corner of isolation.

It is in *this* direction that we must labor, in order to be true to the holy mission of the Order. Our Maimonides Library, which as a circulator of books is exceedingly useful, has fallen in the same rut as our lodges. The Library which achieved great success by its Lecture Courses, in former years, is satisfied with the increasing number of its readers. The Committee on Intellectual Advancement should make it again an institution, not only for the advancement of useful knowledge, but encouraging a desire for *solid study* among the growing generation. Some of the lodges give entertainments, but the knowledge we want is the fostering of education, *Ki lo bechayl velo bekoach, Ki ym beruchi.* Our success must not alone be sought in the numerical increase of our members, nor exclusively in the increase of our financial resources, but in the intellectual influence which we are able to wield. Why do not the lodges combine and establish regular Lecture Courses during the fall and winter season?

The brethren who listen are instructed, the brother who lectures will and must study, in order to instruct.

If I thus allude frankly and freely to the condition of the Order in our District, I feel that other Districts are probably in a similar condition. It is the drift of the times. But he that has a heart and comprehends the great possibilities slumbering in the future of our Order, must not shrink from the calling out whenever the necessity arises "*Watchman, what of the night?*" One of the great possibilities is in a fair way of being realized. It is the extension of the Order to European and Asiatic fields. And it is refreshing to see with what zeal and enthusiasm, with what warmth and readiness the new brethren take up the staff and carry aloft the torch of enlightenment, civilization, brotherhood and benevolence. This was possible through the boldness, the sagacity, the loyalty of the Executive Committee, and it sounds strange that at this hour of the greatest triumph,

the Constitution Grand Lodge should be arraigned for being superfluous, useless and cumbersome. And I am glad to be able to state that the resolutions adopted by District Grand Lodge No. 1, in answer to the proposition of District No. 2 for the abolition of the Constitution Grand Lodge, and which seem to meet the point in a few terse sentences, have been accepted by various sister Grand-Lodges as their sentiments.

Let me also state with pride and satisfaction that our District Grand Lodge, at the last session, responded with enthusiasm to the appeal made to it in behalf of the *Hebrew Technical Institute*, recently established in our city. We all recognize the fact that the true and final emancipators of the Jews from the prejudices of the past must come from their identification with the industrial, mechanical and agricultural achievements of the age, and in our age of gigantic industrial combination it is more difficult than ever to find opportunities for the proper scientific education of mechanics. Nor must we forget that modern times has brought to our shores an increased number of Jewish emigrants, who will be compelled to trudge along in the manner accustomed to at home, in order to earn their subsistence. We cannot benefit these poor exiles better than to afford their children a proper training as mechanics and artizans, nor can we do aught which in future will enhance our condition as honored members of the social beehive, than by furnishing a larger number of skilled workmen. They after all form the sinews of the great society of producers, and their honored position will reflect credit upon the nationality from which they spring. It is in accord with the great principles of our Order to support and encourage such an institution and let me express the hope that before long we will have occasion to speak of similar institutions. Yes, let me hope that similar schools will spring up in the great West, with men equally competent and zealous as those who have called the Hebrew Technical Institute of New York into being, and give their labor, time and means to its support and growth.

Our "Home" for aged members of the Order is still the pride of our District; though there are some, who, looking upon that institution only from the practical matter-of-fact position, are discontented at the expense which its maintenance entails. They forget that an institution like the "Home" is not erected merely to meet a present want, they forget that our brethren as they grow older are

subject to the vicissitudes and adversities of life, and that it is our glory, instead of merely doling out stinted charity, to offer a true home, a home which is really theirs, because they helped to build and maintain it, to those who are finally compelled to fall back upon the members of the Order as their true brethren, as their family that will not fail them until they are laid away at rest, honored and respected to the last. Let those who are discontented consider the uncertainty of life's vicissitudes and let them ever appeal to their own hearts first when extending the hand of brotherhood to the unfortunate appellant for help.

After all we have every reason to be grateful to a kind Providence. We enjoy a fair prosperity, we have been able to relieve want, distress and sickness to a considerable extent, we count amongst our members some of the foremost representatives in the mercantile world and the learned professions, our lines are extending and our influence is increasing. We must not forget that the vast territory over which our Order now extends also presents so many varied and powerful interests that the increase of membership increases the difficulties of so adjusting the relations between the various Districts as to preserve the unity of our organization and to keep in constant view the noble and lofty aims of our brotherhood. Nor must we lose sight of the fact that the members who have in time gone by been the workers, supporters and builders of our brotherhood grow older and gradually retire from active participation, that the younger members bring different interests and ambitions into the great workshop and all has to be blended and harmonized, that our successors may be able to build out the Temple to greater beauty and perfection and deviate not from the line marked out from the beginning.

May we not justly hope that the blessing which attended the growth of the Order thus far, may be vouchsafed to us further and that those that come after us may find it an engine of civilization promoting wisdom and benevolence.

"So mote it be."

M. Thalmessinger.

July, 1886.

DISTRICT No. 7.

Bro. Julius Bien, *President Executive Committee, I. O. B. B.*

Dear Sir and Brother:—I have already forwarded to you the statistical report of the worthy Secretary of District Grand Lodge No. 7, and as the figures expressed their meaning distinctly, comment or elaboration seemed needless.

In presenting fuller details, I regret to announce that the records of the District, for the past year, chronicle a decrease in membership. Our present number is 2250, a net loss of 34.

Our Lodges, however have remained intact, and our contributions to the Cleveland Orphan Asylum, Jewish Widow's and Orphan's Home of New Orleans, and Touro Infirmary, for the year, amounted to $13,866.90, being $4,622.30 for each institution, in addition to the Lodge and individual subscriptions.

Our Grand Lodge decided to make no changes in the existing relations with the Cleveland Orphan Asylum.

As indicative of the sentiment that actuated its members, I extract the following from the report of the Special Committee on said Asylum:

"The foremost thought in the minds of your Committee was the preservation of harmony between the component parts of the Order, and the dispensation of its benevolence upon a basis of equal justice to all institutions who have inherent, or acquired, claim upon the benefactions of the District."

The financial statistics of our District continue to sustain its well-earned reputation for liberality and benevolence.

The loyalty of our District to the Constitution Grand Lodge is again clearly attested by the adoption by the District Grand Lodge of the following resolution, presented by its Special Committee:

"We most respectfully recommend that District Grand Lodge No. 7, renew its fealty to the Constitution Grand Lodge and its duly elected officers, and frown upon any attempt to alienate portions of our Order, as founded, and as it now is, and heartily concur in the sentiments expressed by Districts Nos. 1 and 5."

The subject of Fraternal Endowment is still agitated and discussed in our District, but only for the purpose of securing an honest, efficient, enduring, and practical system of relief for our widows and orphans, based upon the soundest principles of Life Insurance.

Our Grand Lodge, under the leadership of Past President Bro. Leo N. Levi, and our late Secretary, the lamented M. Ullman, several years ago, created a reserve fund, and raised the assessment to $16.00 per thousand.

Its later efforts have been directed to the preservation of the fund, and to the perfection of the system.

The Grand Lodge, at its recent session, was greatly indebted to our distinguished Brother, Isidor Bush, of St. Louis, for a series of valuable tables exhibiting the condition of our Endowment Fund estimated at different rates of assessment and interest, prepared by him, and submitted for the consideration of its members.

As an evidence of its appreciation of his kindness and ability, a resolution of thanks was adopted by a rising vote.

The most important question at issue is the increase of assessments from $16.00, to $18.00 or $20.00 per thousand.

A committee representing adverse views has been appointed, who will communicate with the Lodges, and submit reports for action at the next session of the District Grand Lodge.

The following recommendation of a majority of the Endowment Committee was adopted:

"We also beg leave to say, that we have carefully considered the recommendation of Bro. Past President in regard to the consolidation of the Endowment Fund, and are inclined to the belief that the change would produce greater dangers in the handling of the fund and in the difficulty of obtaining adequate security from those whom we might select as custodians of the fund.

We therefore respectfully recommend to adhere to our present mode."

It is contended by some of the advocates of our present mode of collection and investment, that the Trustees of our District Endowment Fund are virtually officers of the District Grand Lodge; that this Fund is "under the absolute control of the District Grand Lodge, and that the present laws of the District do not violate any of the provisions of the Organic Law.

The Committee on Intellectual Culture submitted to the District Grand Lodge, with its report, the following resolution, which was adopted:

"*Resolved*, that a copy of this report, if adopted, be sent to every Lodge of the District, and that the President of this District issue a

circular to the lodges, calling their attention to this important subject and strongly recommending to them the initiation of such measures as they may deem expedient for the purpose; also recommending the appointment of committees to carry out the object."

The appointment by each lodge of a Committee on Intellectual Advancement, and a proper encouragement of its well-directed efforts; the annual recommendations in this behalf embodied in the messages of the Presidents of our several District Grand Lodges, and favorable action thereon by said bodies; the influence of our Official Organ, and the continued advocacy of the claims of higher culture by our leaders and thinkers, must find fitting response in the natural intelligence, virtue and industry of our race, and secure a wider recognition of the great principles and purposes of the Order of B'nē B'rīth.

Yours fraternally,

J. Hirsh.

DISTRICT No. 8.

[Grand Lodge for Germany.]

Julius Bien, Esq., *President of the Executive Committee, I. O. B. B.*

Dear Sir and Brother:—The enclosed certificate accredits me a member of the Executive Committee and according to § 6, Art. II, Sec. 3 of the constitution, it becomes my duty, to render the annual report therein prescribed.

In doing so I beg your kind indulgence, should I fail to adequately present the condition of the Order in Germany, as my mandate dates back only a few days and although in the very centre of activity of the Order here, I have not been able to collect and group together the data required for presenting a complete report.

Whoever has watched with us the rise, progress and growth of the Order in Germany, must be filled with gratitude to a kind Providence for His watchful care over this undertaking, and that His favor may abide with us in the future is the heartfelt prayer of all who recognize the noble aims of the Order and know that it seeks to benefit humanity at large, asking nothing from its adherents but unselfish devotion for the welfare of others.

Would to God that this knowledge could penetrate into wider circles, for then the result of our efforts would be still more gratifying and especially so, if certain elements were willing to acknowledge

that the fundamental principles of our Order are rooted in our religion, and that he who professes Judaism and thinks and acts in accordance therewith, is in a certain sense a Ben B'rith, even before he is regularly initiated into the Order.

Our District would perhaps have made many acquisitions from among the so-called "aristocracy of the mind" were it not for the fact that several hyperorthodox hotspurs have given currency to the opinion that we are only "Scheinjuden" (show Jews) not giving any thought to religious teachings and the service of God, looking at it from their standpoint.

Those gentlemen are not satisfied with the success already achieved, resulting in the declaration of several members of our District (and theirs are not isolated cases) to the effect "by our connection with the Order B'nē B'rīth we consider ourselves in duty bound to attend religious services, to have our sons circumcised and Bar Mizvah and to afford religious instruction to our children."

Of course he who expects that the Order shall be subservient to a certain tendency within the pale of Judaism, can never become a Ben B'rīth, for the Order is and must for all time remain the platform on which all shades of opinions of our coreligionists can unite, if its exalted mission shall be fulfilled. Just in times like these, when they (the Jews) are so dreadfully and unjustly persecuted, these discontented ones should cherish the Order as the instrument for uniting our co-religionists, instead of maligning and opposing it.

District No. 8 counts among its members Israelites of various tendencies, even some of the most pious, and it is most gratifying to us; and to the honor of those brethren be it said, that they do not permit themselves to be influenced by this wild clamour. They fully recognize the good the Order has accomplished among our people, and heartily second our efforts, because, unlike those zealots, they do not regard the Order as destructive of Judaism, but on the contrary extol it, as the rallying point for all true Israelites in these troublous times.

Touching the growth of the Order in this District, I call your attention to the proceedings of the first session of the Grand Lodge held in January last, showing that our membership, since the close of 1884, has increased from 617 to about 1400, and that the assets are now about Mks. 75,000, against Mks. 23,629.31 at that time.

The number of lodges, consisting of eight in 1884, is now 17, an

additional one (Frankfort-on-Main), is to be installed in a few weeks, and there is a fair prospect of further success, as in Hamburg, etc., etc.

The fund for erecting an orphan asylum for children of deceased brethren consists of Mks. 3000, collected by donations, but is expected to increase rapidly as the lodges have or are about to resolve, to pay a certain amount into that fund annually.

The reserve (endowment) fund is Mks. 15,000. Nearly all lodges in the district have their own beautifully furnished halls, within the portals of which the brethren are stimulated in their devoted and consecrated endeavors.

The total expense of building and furnishing these meeting rooms exceeds Mks. 30,000.

Among other gratifying matters in the District I wish to mention:

a, The complete clothing of 120 poor children for Purim and 'Hanuka, requiring about Mks. 3000.

b, Contributions to various benevolent purposes, Mks. 1000.

c, Sending thirty sick children to the country, costing Mks. 1500.

d, Sending several sick persons not belonging to the Order, to watering places, Mks. 600.

e, Various contributions for the relief of non–members, Mks. 4,000

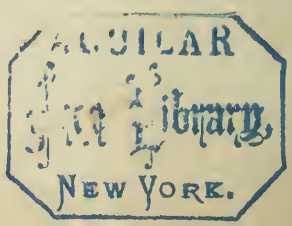
f, Various collections among the brethren for purposes of charity, as nearly as may be estimated, Mks. 6000.

g, Arrangements to promote social intercourse among the members and their families in regularly recurring "social evenings."

h, Lectures on science and art for the benefit of members and their families, who were also given an opportunity to attend lectures on a certain day in each month.

In the past year District No. 8 has had the pleasure of the visits of a number of brethren from America. I may say that the days these brethren spent among us were to our members real holidays, and I believe that the visitors also, on leaving, carried with them the conviction that their presence was to us a real pleasure. It is to be hoped that these personal contacts may tend to keep alive a feeling of fellowship and an appreciation of the importance of union; for it must certainly be a sublime sensation for a visitor in a strange land to meet persons on whose friendship he can lay claim, by reason of his connection with our institution.

D. Wolff.



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HENRY JONES.

THE MENORAH

VOL. I. *NOVEMBER, 1886* NO. 5

HENRIETTA HERZ AND ALEXANDER VON HUMBOLDT *

IN the *salons* of Berlin, in the beginning of this and the close of the last century, several Jewish women became distinguished through their beauty, wit and hospitality, who will be reckoned among the ornaments of their sex and among those who have stamped their imprint on the spiritual and social development of Berlin. These were Rachel Levin, Caroline Schlegel, Henrietta Mendelssohn and Henrietta Herz.

One of the loveliest types of womanhood, and at the same time pre-eminently spiritual personages of the time, was incontestably Henrietta Herz. A daughter of the Portuguese physician, Dr. de Lemos, she had already attracted general attention at an early date through her loveliness and grace. When in her thirteenth year she became engaged to a man nearly twice her age, Dr. Markus Herz, little question was made as to the sentiments of her heart; but on the contrary and without loss of time, they hurried the child into the bonds of wedlock. Marriage did not constitute for the much occupied physician the central point of his being, and although over and above this they were not blessed with children, still nothing ever clouded the conjugal felicity of the pair.

Ludwig Boerne, as a boarder of her husband, and for a long time a resident in her house, used to assert that he never knew a woman who better understood how to treat a much older man than herself than did Henrietta Herz.

Markus Herz was an intelligent man, an excellent doctor, and a thorough disciple of Emmanuel Kant; he loved

* Translated for the MENORAH from the German of Dr. Adolph Kohut of Dresden, by G. D. M. Peixotto.

to give philosophical *collegia* in his dwelling, where a very select public from the first circles of society used to meet.

But even more than the certainly interesting lectures of the husband did the beautiful eyes of the wife exercise a magnetism on the visitor. And once Prince Louis Ferdinand of Prussia introduced the celebrated authoress, Madame de Stael, to Henrietta Herz, with the words: "Behold, Madame, a woman who has never been loved as she deserves to be." Her portrait, painted by Anton Graff, a Dresden artist of note, and court painter to the King of Saxony, shows us a regularly beautiful, still strongly cut oval face, a finely formed nose, great, dark, beaming eyes and a small rosy mouth. In the exuberance of her flowing black locks and her majestic personage, she appeared like the biblical Queen Esther. And her gracefulness even worked the miracle of having fettered that earnest searcher and deep thinker, Alexander von Humboldt, who was during his whole lifetime, little susceptible to the charms of woman, and really loved only Science alone.

In his earliest youth did Alexander von Humboldt, with his brother William, visit in the company of their tutor Kunth, the Herz's house. The young Alexander met Henrietta very often too in the so-called "Virtue Society." This was a union of fine wits, pretty young women and cavaliers, which assembled in the winter time at the house of the chancellor to the Royal Palace, Councillor Bauer, and in the summer at a garden belonging to Bauer, situated in front of the Königsthor.

In winter there was generally a dance, and even matron Henrietta Herz recalled with ecstacy, that the sixteen year old Alexander von Humboldt taught her on one of those evenings how to dance the new Minuette à la Reine, that in summer she used to play all kinds of society games with him in the open air—in which the parents used often to take part. We know that the young woman instructed her protege in the Hebrew language. When in those years he used to write her from the Castle of Tegel, the letters usually bore the date,

Castle of Tedium, to be sure he did this mostly in those letters written in Hebrew characters.

What a deep impression Henrietta Herz made on Humboldt, the letters of the youth to his friend Wilhelm Gabriel Wagener, testify in an eloquent manner. Thus in 1788, on the 8th of May, the young Humboldt at that time a student in Frankfort on the Oder, wrote to Wagener: "True and excellently beautiful is thy remark on the wisdom of the Creator who, in the physical, as well as the moral, allows us to see more than about or near ourselves. I imparted this to a friend a few days ago, whose opinion is of rare worth to me, and the noble being said that she desired to become acquainted with the man whose perceptions were so true and beautiful. *She is the most beautiful, and yet the most sensible, Nay! I may say the wisest of women: Henrietta Herz.*"

When Humboldt, in the year 1827, settled permanently in Berlin, he kept up a most cordial intercourse with the Herz household.

When Henrietta's husband died her situation became quite precarious, and she had to limit her expenses on every side. In the same house in the new Friedrich's Street, where she for so many years inhabited the Belle Etage, *i.e.*, the first floor, which was beautifully furnished, she now finds it necessary to take a small and modest abode on the second floor. Still the sacrifice was in no way detrimental to her gracefulness. After several years the poet and privy councillor von Göcking, who, since the death of the last Duke Peter of Kurland, was guardian to the Princesses, caused the offer to be made to the widow of instructing the youngest Princess Dorothea in the English language. Through the income from this her troubles were considerably lessened.

A lady who remained unknown tells in her memoirs of Henrietta Herz at that time, that the latter used to wear a simple black woolen dress at home, and that she beautified her head dress in the following way. She folded a large square of Indian muslin into a kind of cravat, tying in the middle a loose knot which she laughingly called a "knob."

This she laid in the middle of her part and then folded it about the braids which were nested at the back of her head, forming the prettiest antique head-dress. On the busts of some Roman empresses in the Cabinet of Antiquities at Dresden, head dresses of this type may be seen.

As secret as she kept her earthly needs, they nevertheless at length became known to von Humboldt about the year 1845. This true friend knew that the high-minded monarch, Frederick William IV, often asked after the welfare of the noble woman with the liveliest sympathy. Humboldt made use of this several times to himself repeated expression of sympathy, to beg of the King a single subvention and a small pension for his friend. The monarch not only at once accorded the first, but followed it up by granting the second with the words: "For a woman who, as long as her strength permitted, actively wrought for the general welfare, I must do more than you desire of me. For her I must do all that lies in my power." After a revision of the Pension Fund, which was at once proceeded with that very evening, the King allowed her just double the amount demanded.

The delicate and sympathetic manner of this gift elevated the donation far above its pecuniary value. In a letter to the Privy Councillor Mueller, the King declares that, as the widow of Court Councillor Herz was a lady whose name he had even from earliest childhood heard mentioned with the deepest reverence, and as she had demanded nothing herself—the entire affair was done without her knowledge of it—he found it desirable that no order from the Cabinet should be directed to her regarding the granting of the pension, but that the entire transaction be managed through Mr. von Humboldt. . . . Thus it was that Henrietta, through an immediate subvention of fifty Friedrichs d'or and a yearly pension of five hundred thalers—both out of the privy purse of the King—was freed from heavy trials.

Up to the time of her death in 1847 (October 22d), Alexander von Humboldt testified for her the most touching affection. And she deserved this friendship most truly.

Henrietta was not only a beautiful woman, but a high-minded and noble one. In this relationship, and in demonstration of it, is a sentence she uttered on a certain day when she had invited a very poor teacher to her board. This young woman had been slightingly treated by Nature, seeing that she was very ugly. When she had left, a young pupil expressed her regret that Nature, by means of such ugliness, had bestowed a heavy burden upon the poor creature to carry on the road of life. "There is," said Henrietta, "an ugly and a pretty prettiness, even as there is such a thing as a pretty and an ugly ugliness. The ugly ugliness is beautified by no shimmer of light from within, whilst the pretty ugliness can become as it were transfigured by an expression of soul and nobility of nature. The ugly prettiness, when it is nothing more than pretty, becomes a dead, soulless picture which cannot captivate any person of feeling or understanding, whilst the pretty prettiness attracts us through a noble sensibility and educated intellect, and chains us as from within, lending a charm which time cannot destroy, which wins all feeling hearts, and has the power to captivate us.

A pretty prettiness, from a physical as well as a psychological standpoint, was Henrietta Herz; in her noble woman's soul there flowed ever forth a rich spring of love and harmony for family life and the love of one's neighbor, and thus she appears as the very ideal of the Jewish woman. The worth of this nobility of heart is strikingly characterized in a letter of Schleiermacher on the 6th September, 1798, directed to Henrietta herself: "In reality, there is no greater means of activity than the mind, the soul; yes, in fact, no other; do you not effectuate them yourself? O you fruitful one, you much-performing one, a very Ceres are you for the inner nature."

CHAPTER V.

BERLIN DURING THE WAR OF 1870-71. PROFESSOR LAZARUS. FELIX ADLER. THE MUSEUMS. LEOPOLD ZUNZ. THE NEW SYNAGOGUE. ABRAHAM GEIGER, LIEBERMANN. KRISTELLAR. GEORGE BANCROFT.

THE journey from Frankfurt to Berlin occupied something more than twelve hours. I had for my traveling companion a young lawyer from New York, Simon Stern, son of my old colleague in the B'nē B'rīth, many years before, and one of the most active philanthropists of the Empire City. Charged with an important legal mission, the young American jurisconsul indicated even at that early day the tact and good judgment which has since secured him a prominent position at the New York bar. Cold as it was, and compared with our American coaches, comfortless and inconvenient, we managed to pass the day and reached the Prussian capital in time to get a good supper and bed at the *Hotel du Nord*, a few steps from the palace of the King.

Berlin was not the jolliest of places in January, 1871. Dull to the tourist before, though it has since become attractive and most interesting, it was at this time under a heavy cloud. Each day's tidings from the seat of war brought desolation to many a hearth-stone, and anxiety and trembling to all.

Going for a walk through the *Thier Garten*, we met a lady, followed some few steps behind by a liveried attendant, and struck by the sadness of her face and the quiet dignity of her manner, we stopped to ask of a pedestrian who, clad in furs, seemed to care even less than we did for the snow and ice and the biting air, who the lady might be, to learn she was the Queen Augusta.

It was still a wild forest park this *Thier Garten*, though no longer the hunting ground as in times long past, nor the lovely promenade it has since become, and we enjoyed

immensely the stroll which, after a while and on our return, brought us to No. 5 Königsplatz, the residence of the already eminent philosopher and scholar, Prof. Dr. M. Lazarus.

Most cordially greeted, host and hostess welcomed us to Berlin, and sitting chatting with our new made friends we almost forgot the object of our mission.

It was the ever-thoughtful Professor who recalled it, and proposed a gathering to meet us, and make secure in part the ground beneath our feet for the perilous task which lay before. A few evenings later, at his spacious residence, thirty of the most prominent Israelites of the capital responded to his invitation, and it was there and then we met the most brilliant in science, art, literature, belles lettres, and in finance, who then made Berlin the first city of the continent in true culture and learning.

One morning at our hotel a card was brought to us bearing on its face, Felix Adler, and in a few moments a young student, son of the learned Rabbi of the Temple Emanuel of New York, was telling us of his student life in the city on the Spree.

Our visitor impressed us by his quiet, unaffected but sincere manner, the earnestness and originality of his views, and the affectionate character of his heart.

Young as he was, he entered deeply into the subject of our mission to Roumania, and expressed the profound feeling of sympathy he evidently entertained for its objects. "It is a mission of humanity," he said, "even more than an undertaking in behalf of those most directly concerned. It is not the Jew alone who will benefit by your efforts which, in fact, may not be apparent in results for long years after you have fulfilled your heavy task. It is the cause of civilization which will be promoted. The action of the American government and the sympathy of the American people cannot fail of influence both upon the government and people of Roumania, as well as upon those of other nations."

With Professor Lazarus, we visited a number of the public edifices, and were particularly delighted by a visit to the Royal Museum. Under his ripe criticism, clear as

crystal, and appreciative as if art and not science and philosophy had been the study of his life, we beheld beauties at once which the eye, unaccustomed, might have sought for and found only after long days. We were particularly delighted with Kaulbach's celebrated oil paintings executed after the cartoons of the great master, by himself and his pupils Detmers, Muhr and others, the six large principal paintings representing the chief epochs of history and the development of culture. The old museum was built during the year 1824-28, by Schinkel, the renowned architect in the reign of Frederick William III.

The principal front is executed in the Hellenic style, and is formed by a porch of eighteen Ionic pillars. A grand flight of steps leads up to this porch. The new museum is the work of King Frederick William IV, after his own plans. The government architect Stüler was intrusted with the decorations. It was the idea of the art-loving monarch to found a museum, which in rooms appropriately decorated, should receive a collection of sculptures from antiquity to modern times, affording thus a general survey of the whole history of art, and comprising all those collections which had till then been dispersed in various royal palaces, such as the Egyptian Museum, the National, the Chamber of Art curiosities, the Cabinet of Copper Prints, the Ethnographical Collection.

Yet incomplete, we could not form a perfect idea of the grandeur of this structure which even when finished will possibly be deficient in architectural beauty from the character of its design, but in its contents will probably rival with any museum in the world. The mural paintings of Kaulbach are alone worth a visit to Berlin. To see and study these under such a *cicerone* as was my good fortune, falls to the lot of but few. I would like to speak of some of the sculptures and paintings, but fear to be betrayed into too long a dissertation, and there may be those of my readers who have already grown impatient and wish to be transported at once to the Principalities. Such must be patient; a few chapters hence and their wishes shall be gratified.

My visit to Leopold Zunz and his, still in her old age, lovely consort, will live ineffaceably in my memory. The dear old couple received me as if I had been an old acquaintance, and both lovingly encouraged me by their equally sweet greeting.

Though in his seventy-seventh year Dr. Zunz appeared, spiritually at least, as if he was still in the maturity of manhood. Slender and pale of form and feature his eye was as brilliant as a youth's, his intellect as bright and sparkling, his heart as full of love and poetry. His voice was gentle, his touch that of woman. To my mind he was a beautiful old man whom time had mellowed but could never change. He would pass from this to the life celestial, as if he had always belonged to that brighter sphere, however long his dwelling here, however great his work.

There are some men's lives which are angelic. Their presence is suggestive of an angel, the atmosphere is purer and holier where they be, to be in their presence is to feel the influence of divinity.

No man ever inspired me more with this feeling than Leopold Zunz.

Sweet minstrel of Judah, to him we owe more than, perhaps, to any other modern Hebrew, our undying love for Hebrew literature and poetry. From his humble abode I took my way to the new synagogue in the Oranienburger Strasse, a description of which I will not attempt, except to sum up its impression, which was that of what Solomon's Temple might have been. It is gorgeous, and yet there is a sublimity in its splendor touchingly beautiful. From its pulpit we listened to the voice of Sachs on one occasion, and on the next to that of Geiger.

Of the latter I must speak, for not to mention the brief hour I passed with him would be to have visited Berlin in vain. It was in his study our reception took place, and his first words were : " You come from my native Frankfurt. How did you like the old city ?" To my affirmative expression of pleasure he quickly added, " Yes, it was ever a city of free thought, and perhaps I owe to this fact my early

deliverance, though Heidelberg and Bonn must share the larger part for this emancipation."

Abraham Geiger was at this time but little past his three score years. In person he appeared vigorous, and in intellect he was incontestably the first among the rabbis of the world. His voice was strong, his manner firm, both indicative of original power and conviction. Genial in disposition, artless and sympathetic, he quickly divined our thoughts. "You shall have a letter to Jellinek," he said, in reply to whether he knew some one in Vienna on whom I might count. "Jellinek is the Apollo of Rabbis, no man has such beautiful conceptions, but he is a fighter too, and a master. You will love him from the first."

Dr. Geiger had been but little over a year in Berlin at this time, but he had already won the first place in the hearts of the community.

I had often heard my friend and associate, Dr. Maurice Mayer, the American editor of his lectures on "Judaism and its History," speak of Dr. Geiger, whom he could not sufficiently and eloquently enough eulogize, and when at length it became my happiness to know him personally, I felt the "half had not been told."

His works will live like those of the great masters he has so intimately made known to us, and like them increase in value and esteem long after he has been gathered to his fathers.

On the occasion of a second visit to this celebrated scholar and divine, I had the pleasure of meeting Dr. Gottheil* of England, who, like myself, had come to pay homage to the master-spirit in the great work of ritualistic reform.

Among other institutions which claimed my attention, Dr. Horwitz's school must be mentioned. The eminent pedagogue entered with the robust spirit which characterized all his actions into the work I had undertaken. Could he have left, I believe he would have been willing to have commanded a regiment of Uhlans for the invasion of Wallachia and the immolation of the Jew-haters.

* Now Rabbi of the Temple Emanu-El of New York.

Benjamin Liebermann, Ferdinand Reichenheim, Dr. Kristellar must not be forgotten among those in Berlin, who from the first moment of my arrival, entered with their whole might into the spirit of my mission. I shall speak of these eminent friends and others in later chapters, and so *en passant* greet them only in this place.

Before my departure I spent a delightful evening at the American Minister's, at whose house I met an assembly of the most cultured and refined of German society.

Mr. Bancroft is greatly beloved in Germany, and at Berlin he is all but idolized for his unstinted and outspoken support of the German cause against France. An old friend of Bismarck, he is no less an enthusiastic admirer of the Soldier King, and while thus encouraging the patriotic feeling, his *salon* is the charmed gathering place for the wit and learning and beauty of the Prussian capital.

HISTORY OF
THE INDEPENDENT ORDER B'NĒ B'RĪTH*

CHAPTER V.

SECRECY—ARGUMENTS FOR AND AGAINST—WHY ADOPTED.

THE spread of the Order was naturally slow, but of a steady and healthy growth.

Its extension was not due to spasmodic efforts of individual adherents; indeed the Order made no propaganda, except by the attractive power of its quiet beneficent activity. The desire to join its ranks was itself evidence of a need for a better purpose of life entertained by the applicants for admission, and their anxiety to find a bond of union amongst the tangled and distorted conditions of the times. The wrangles of congregational meetings, the petty ambitions and puerile conflicts which marked those gatherings had created disgust, and a longing for peace and harmony more in consonance with a true religious life and more in keeping with the spirit of the sublime tenets of Judaism.

Not a few had withdrawn from the synagogue of active participation in its meetings, and looked elsewhere. It was natural, therefore, that the peaceful attitude of the Order exerted a powerful charm. The sight of people who entertained the most diversified views on doctrinal questions, engaged in friendly brotherly co-operation in search of an ideal common to all, created a lively wish to become familiar with the secret of so unusual a phenomenon.

The Order became a neutral ground for all parties.

Its teachings and purposes of easy comprehension and adapted to the plainest understanding, spoke directly to the heart, enlisting warmest sympathies, banishing the distracting conflicts and narrow boundaries of antiquated and superstitious forms and ceremonies, or giving to them living and vital meaning with all the poesy and sentiment of

* Copyright, 1886.

refined and elevated feeling. The spirit of Judaism was recognized by all; its high, holy, sublime teachings, by all were acknowledged. There could not be, there was not, any discussion allowed or permitted upon those principles, while the utmost latitude and diversity of thought and opinion was allowed and considered legitimate as to personal observance and practice of traditional forms and historical ceremonies. No interference, no intermeddling, no attempt to ostracise or excommunicate was tolerated; every man was considered equally entitled to hold his peculiar ideas, his ritual of worship, and his Minhag of prayer; but these could never be introduced into the lodge room for controversial discussion, contention or dispute.

The Order, therefore, in thus inflexibly abstaining from the agitations and discords of formal Judaism, exercised by this very fact a powerful influence upon the moral and spiritual life of its members, subduing heated and angry passions, and reconciling and harmonizing the most relentless and bitter of adversaries. This was its character from the beginning, this its inexorable purpose and the efforts which, later in its life, and upon several occasions, were made to divert it from this course, were emphatically rejected in every instance.

The Order was instituted as a secret society, and in considering its history we cannot overlook the arguments presented both in favor and against this feature, as well as the reasons which induced its early founders to give it that character.

In the first place regard must be had to the state of culture existing at the time among those who formed its earlier membership. From causes which it is unnecessary to dwell upon, because they are universally known, the great body of Jewish emigrants to the United States were of inferior education. They constituted the working classes, the "hewers of wood and drawers of water," mechanics and traders with a preponderance of the latter. Excluded from the learned professions their lives were passed in those occupations to which they were forced by restrictive laws an-

the circumstances of their condition, and which the readier yielded means of livelihood.

With such a class wedded largely to the superstitions of the past, forms and ceremonies symbolical, mysteriously impressive and awe-inspiring exercised a most potent and powerful spell and influence. Appeals had to be made to imagination as well as to reason, and the latter could only be effectually aroused through the medium of the former.

Notwithstanding, however, this fact, the "secrecy feature" found early opponents. The objections raised by these were plausible enough. Truth, they argued, should not be concealed. That which is good can exert a decided influence only when it becomes widely known. When it reaches the knowledge of the whole community, and submitted to the test of reason and experience, it comes forth as victor from the trial.

They contended further, that the time had come for the removal of such relics of past barbarism and slavery.

Political societies at one time were probably compelled to assume the garb of secrecy in order to escape oppression and to oppose more effectually priestcraft and kingcraft which mercilessly sought their destruction.

But this time was past, and at present there was no longer any need to resort to it. Assuming this to be correct in regard to political, it becomes of still greater force when applied to secret societies of religious character, and this the more because bodies which withdraw from, or work perhaps in direct opposition to, the tendency of modern times in bringing religion in harmony with life and science, are an impediment and obstruction in the path of progress.

Judaism, especially in its purest and sublimest conception, seeks to further its mission of enlightenment and beneficence by an open and manly appearance and must eye with suspicion, at least within its own domain, every movement hidden behind the curtain.

It was further contended that the Jew, persecuted and oppressed for centuries, experiencing the bitter effects of seclusion and exclusion, would lay himself open to the charge

of abusing the freedom and equality which he had finally gained by favoring such secret organizations among his own race.

These were some of the principal objections raised against the Order, and have been repeated even unto very recent date.

It will be necessary to examine these objections, and nothing but a most candid and patient examination will satisfy the true friend of our institution.

It is out of question to attempt an apology or defence of a measure taken from the arsenal of retrogression, and it becomes therefore a greater duty to weigh carefully all the arguments in the case, all the objections made, whether proceeding from within or without the Order.

Of course a distinction must be made by considering the motives of those who championed the opposition. There are those who desire all barriers levelled in order to afford the largest extent of usefulness for the work of the society; there are others, however, who though endowed with great ability and capacity for usefulness in the cause of benevolence and humanity, are too indifferent and too egotistical to lend a direct and personal effort in this behalf. They seize any pretext for escaping the responsibility which particularly devolves upon those whose birth, fortune or education makes the duty only the more obligatory and commanding.

But even within the bosom of the Order itself there have been, and there are still those who entertain erroneous and false conceptions of its aims and purposes, and thus impede that higher development essential to its perfect work.

Deep rooted prejudices are not easily removed.

Education, varying in degree, and mental organization differing in disposition, require patient and careful treatment. Added to these are the influences and conditions of life which are beyond the control of the Order, and keeping in view the fact that it was to be an instrument of education for men whose ideas and principles had been already formed, it must be clearly evident that the progress to be made had to be gradual, step by step, if a healthy result was to be attained.

Precipitation or undue haste would probably have endangered the whole experiment—for experiment it was—of union and solidarity, involved disintegration and dissolution of the union formed, into its original heterogeneous elements.

There were many who deprecated this slow and quiet progress, overlooking the fact that civilization itself is but a product of slow growth, and that many of the blessings we at present enjoy, and which seem to have always existed, have come only after long years of probation and trial.

At the very threshold of the history of the human race we meet the potent influence upon the mind of man of the hidden, the unknown, the mysterious, nor shall we be ever able to escape it entirely. We may have succeeded in a measure in drawing aside the veil of nature, but we are nevertheless surrounded by a world of mystery, and it requires ages before we learn to decipher a single letter of her alphabet. That great discoveries are yet to be made and hidden treasures brought to light we may well believe, and it is this belief which fires our enthusiasm, spurs our energy, and becomes a mighty lever in the onward movement of humanity.

THE MINSTREL'S INVOCATION

" No man shall e'er God's face behold, and live !"
Thus spake the prophet from the sacred hill
When he to Irael's host the Law did give,
While thunder's sound did all the valley fill.

Though on Thy Face, O God ! I may not look,
Thy voice I hear in every passing wind ;
I feel Thy presence in the babbling brook,
I feel Thy essence in the soul, the mind.

Man hears, but heeds not in the roaring sea,
In rush of tempest, rustle of the leaves
Sound of Thy voice, nor on the flowing lea
Sees half the glory which Thy passing weaves.

Teach me, O God ! to lift the voice of praise,
To sing the beauty which my soul doth feel ;
Teach me, in words most dear to men, to raise
Their thoughts from worldly gain to Thy ideal.

Make me Thy harp, and with Thy unseen hand
Smite all my being with Thy mighty strain ;
What if life snap amid the music grand ?
If I have served Thee it were not in vain.

BENJ. FRANKLIN HAYS.

MOSES.*

THREE great religions place the leader of the Exodus upon the highest place they allot to man.

To Christendom and to Islam, as well as to Judaism, Moses is the mouthpiece and law-giver of the Most High. To lead into freedom a people long crushed by tyranny; to discipline such a mighty host so as to harden them into fighting men before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, required some towering character, blending in the highest degree the qualities of a politician, patriot, philosopher and statesman.

Such a character is the rough but strong outline that tradition shows us; the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. To the unreflecting nothing may seem more natural than that a people, in turning their backs upon a land where they had long been oppressed, should discard its ideas and institutions; but habits of thought are even more tyrannous than habits of body. A people long used to despots may rebel against a tyrant, may break his statutes and repeal his laws; cover with odium that which he loved, and honor that which he hated; but they will hasten to set up another.

A people used to persecution may flee from it, but only to persecute in their turn when they get power. The Jewish system was a commonwealth based upon the individual whose ideal it was that every man should sit under his own vine and fig tree.

It is not the protection of property, but the protection of humanity that is the aim of the Mosaic code.

Its sanctions are not directed to securing the strong in heaping up wealth so much, as to preventing the weak from being crushed to the wall. At every point it interposes its barrier to the selfish greed which, if left unchecked, will

* Extract from a lecture on Moses, delivered in New York, Oct. 17, 1886, by Henry George.

differentiate men into landlord and serf, capitalist and workman, millionaire and tramp, ruler and ruled. Everwhere, in everything the dominant idea is that of our homely phrase, "live and let live." Three thousand years of advance, and still the moan goes up: "They have made our lives bitter with hard bondage."

While we prate of the rights of man, there are thousands and thousands who find it difficult to assert the first of natural rights, the right to earn an honest living. We boast of equality before the law; yet, notoriously, justice is deaf to the call of him who has not gold and blind to the sin of him who has. We pin our faith to universal suffrage, yet with all the power in the hands of the people the control of public affairs is passing into the hands of professional politicians, and there is growing up among us an aristocracy as merciless as ever held sway. We pride ourselves upon our common schools, yet after our boys and girls are educated we vainly ask, "What shall we do with them?" We progress and progress, and yet the complaint of hard times is louder and louder.

Trace to their root the causes that are thus producing want in the midst of plenty, ignorance in the midst of intelligence, aristocracy in democracy, weakness in strength, and you will find it something which this Hebrew statesman 3,000 years ago saw and provided against. Moses saw that to permit the same unqualified private ownership in land that by natural right attaches to the things produced by labor would be inevitably to separate the people into the very rich and the very poor, to enslave labor, to make the few the masters of the many, no matter what the political form; and everywhere in his institutions is the land treated as the gift of the Creator to His creatures, which no one has a right to monopolize, and by practical legislation, by regulations to which he gave the highest sanction he tried to guard against the cause that converted ancient civilizations into despotisms; that ate out the heart of Rome; that is crowding families into single rooms in this very city, and filling American States with tramps. The life of Moses, like the institutions of Moses, is a protest against that blasphemous doctrine that the

want and suffering of the masses of mankind form a mysterious dispensation of Providence, which we may lament but can neither question nor alter.

Leader and servant of men! Lawgiver and benefactor! Toiler toward the promised land, seen only by the eyes of faith! Type of the high souls who in every age have given to earth its heroes and its martyrs whose deeds are the precious possessions of the race, whose memories are its sacred heritage! With whom among the founders of empires shall we compare him? To dispute about the inspiration of such a man would be to dispute about words. From the depths of the unseen such characters must draw their strength. From fountains which flow only for the pure in heart must come their wisdom. Of something more real than matter, of something higher than the stars, of a light which will endure when suns are dead and dark, such lives still.

L'ALLIANCE ISRAÉLITE UNIVERSELLE

I.

THE *Alliance Israélite Universelle* was founded in Paris in 1860. It proclaimed as its object:

"To defend the honor of the Jewish name whenever attacked; to encourage, by every possible means, labor and the exercise of useful trades and professions; to fight, whenever necessary, against the ignorance and vice to which servitude gives rise; to promote by the power of persuasion and moral influence the emancipation of our brethren who are still oppresssed by the weight of exceptional legislation; to push forward and consolidate perfect freedom by intellectual and moral regeneration."

Article 1 of the Statutes declares distinctively:

The *Alliance Israélite* has for its object:

1. The promotion everywhere of the emancipation and moral progress of the Jewish people.

2. To extend efficient aid to those who are suffering by reason of their being Jews.

3. The encouragement of every publication calculated to promote this result.

This is a great and noble work, and there is no man, to whatever country, faith or philosophical doctrine he may belong, who cannot approve of, and join in it. The *Alliance* eagerly accepts the support of men of every faith and opinion. The success of the principles it is defending depends on the success which underlies all true morals. The Jewish cause is allied to the cause of civilization. "We will have no other foe," said the founders of the Association, "than oppression; no ally but persuasion; no other standard than justice; no other aim than the propagation of human fraternity."

The question has often been asked: "Why then is the *Alliance* Jewish? Why Universal?

The answer is a plain one.

It is Jewish because the Israelites are persecuted, because they have to fight, even in civilized countries, against secular hatred and prejudices; in other countries they are subjected to iniquitous laws, and in others to most barbarous treatment. It is Jewish because, while receiving very good support from people strangers to the Jewish religion, it is among the Israelites it has found, not the most hearty but the most numerous adhesions. It is to the Israelites of our lands that public opinion leaves the duty of protecting the oppressed Israelites; it would not pardon them if they failed in that duty.

All other beliefs in the world are represented by nations and governments which support them. If the Christians suffer in the Mussulman world, all Christendom is aroused. The French Government sends its armies to the aid of Christians in Syria; every Protestant community can count upon the support of a Protestant Government; Russia sustains the Greek Catholic communities all over the world.

The simple existence of these Governments is a guarantee and protection to communities of the same rites.

But the persecuted Jews can find no power to protect

them. It is to call to their aid public opinion, the press, the sympathy of governments, that the *Alliance Israélite* has been constituted.

The *Alliance* is *universal;* that is to say, it is composed of representatives of every country. A work such as this could not, should not, be confined to one country alone.

It should be common to the philanthropists of every land. It is a patriotic duty that must be undertaken by all; it is one of the first duties of the citizen: such is the teaching of the *Alliance* in its scholastic establishments. Its pupils learn the language, history and geography of Turkey in Turkey; of Bulgaria and Roumelia in its Bulgarian and Roumelian schools; of Morocco at Tangiers, Tetuan and Fez. It says to its members of various countries: Be French in France, Germans in Germany, Italians in Italy, Americans in America.

The *Alliance* is itself a great school of civilization. By developing every noble sentiment in the hearts of Israelites, it cannot fail to strengthen in them that of patriotic duty.

For furthering the emancipation of the Israelites the *Alliance* appeals to public opinion, which it limits itself to soliciting and enlightening, and also to the benevolence of the governments. The support of the liberal press has never failed it.

For the moral and intellectual elevation of Israelites the *Alliance* has created the school work. It is necessary to closely study, in order to appreciate, the value of this great educational work, the object of which is to convey to the Jewish people in Eastern and African, and soon also, if possible, in divers European countries, sound and healthy elementary instruction, a taste for manual industry, and the means with which to carry it on. This work is crowned by the co-operation given to Jewish science, and the encouragement given to scholars.

TO BE CONTINUED.

Editor's Bureau

A NOVEL on Jewish life will shortly be commenced in the MENORAH.

THE article on Henrietta Herz and Alexander von Humboldt is from the pen of Dr Adolph Kohut of Dresden, brother of the eminent Rabbi of this city.

THE Official Department presents this month matter interesting to every intelligent brother of the Order. No member who has at heart the true welfare of the Fraternity should neglect to read and "inwardly digest" the annual report of Brother Julius Bien, the President of the Order. In our next number we shall review this document which will commend itself from its clear and eloquent presentation, and should carry conviction to all fair and unprejudiced minds. The decisions of the Court of Appeals will likewise repay perusal.

WITH the present number we commence a series of illustrations which, as promised in our prospectus, will from time to time embellish the MENORAH. The first of these, and which in connection with the history of the B'nē B'rīth is peculiarly appropriate, is the portrait of the late Brother Henry Jones, the founder of the Order. These illustrations will not be limited to portraits or institutions of the Order alone, but embrace those of eminent Hebrews and Jewish institutions of both the old and new world. Lodges of B'nē B'rīth and of other charitable Orders and members of these societies, as well as Israelites generally, for *the light of the* MENORAH *shines for all*, should send in their subscriptions without delay.

WE publish elsewhere the first list of the responses of the Lodges to the appeal of the Executive Committee in behalf of the sufferers from the Charleston earthquakes. Since it was received at least $1,000 additional has been subscribed and transmitted to Brother Henry Morris, President of District No. V. Of his visit to Charleston, the *News* of that stricken city says :

"B'NE B'RITH IN THE BREACH.—The Hon. Henry Morris, mayor of Tarboro', N. C., and president of District Grand Lodge No. 5, B'nē B'rīth, has been in this city for the past two days attending to business of the Order in connection with the sufferers by the earthquake, for the relief of whom a

general appeal was made to the lodges throughout the country about a month ago. The appeal has brought forth numerous and liberal responses from the various subordinate lodges Mr. Morris left for his home in North Carolina last night, after appointing a committee for Dan Lodge of this city to take charge of the distribution of the funds. This committee was appointed with the approval of the Executive Committee of the District, and consists of Messrs. N. Levin, T. M. Mordecai and M. Furchgott.

THE *Jewish Spectator* published at Memphis, Tenn, under the principal editorial control of our old and talented friend, Rev. Dr. M. Samfield entered, with its issue of October 15, upon its second year. The editor says that the experiment of establishing a Jewish organ for the South has not met with that success which was hoped for, but will be continued notwithstanding, in the belief that the effort will yet be recognized and supported by the Jewish communities of the South in whose interest the journal is published. We fear our friend's expectations will not be realized in spite of his ability to make a bright and sunshiny paper. Our co-religionists of the South do not appear to have more taste for reading (except sensational) than those of the North. When two excellent journals like the *Jewish Record* of Philadelphia and *Reformer* of New York are suffered to perish by the two largest communities of Jews in the United States, it is not likely provincial papers will meet with prosperity. We, nevertheless, wish our friend every success.

A CORRESPONDENT asks "if it is not *obligatory* on every Lodge to subscribe for at least one copy of the MENORAH in order that it may have at hand in its archives or library a work which, with each succeeding issue, must become of invaluable reference." In reply we would say there is no obligation, it is simply and purely a matter of appreciation. Naturally it would be supposed that every Lodge having any regard for its own intelligent understanding should wish to secure *at least one copy* of a work which, in addition to publishing the *History of the Order* from its earliest days to the present time, presents besides the *official reports* of the *Constitution* and *District Grand Lodges*, the decisions of the *Supreme Court of Appeals* and other varied and interesting matter valuable and instructive to every member, to say nothing of its other features. Still, there is no *legal* obligation; it is purely a moral duty, and as such, may be considered voluntary. We have received a number of letters on this subject which we may produce in a future number. With the December number we shall complete the first volume (there will be two volumes of six numbers each published yearly) which, when bound, will make a handsome book and contain one or more illustrations.

THE Montefiore Agricultural Aid Society of whom Michael Heilprin, Esq., Judge Myer, S. Isaacs, and Dr. Julius Goldman are the life and spirit, has nobly assisted the different colonies which have in the past two or three years been established in the great West.

Recently special help has been given to the Lasker, Touro and Gilead colonies of Kansas which have been and are still suffering from the severe drought which afflicted the land during the present year, so that not even seed enough could be raised, and has now to be purchased. We have reliable information as to the fertility and productiveness of the soil in ordinary years, and of good promise of these colonists in the near future prospering and becoming independent.

It is only now at the start that assistance is needed, and we would commend to the readers of the MENORAH the entire worthiness of this object.

If ever a cause appealed to the philanthropic this of aiding our agricultural brethren should be clearly recognized by every intelligent person.

Subscriptions, small or great, sent to either of the above gentlemen will be securely transmitted to these worthy pioneers.

COMING EVENTS.—Rudolph De Cordova, late of Henry Irving's Lyceum Theatre, London, will recite Gilbert's comedy of "Broken Hearts," at Chickering Hall, Wednesday evening, November 3d. The *Pall Mall Gazette*, *London Times* and *Dramatic Review* pronounce Mr. De Cordova's recitation of this beautiful comedy as a remarkable effort of the memory, the gifted elocutionist reciting the three act play without the aid of notes, scenery or other assistance. The six characters of this charming fairy piece are brought out distinctly, and those of the gentle Lady Vavir and the dwarf Mousta, portrayed with a power and pathos of the highest dramatic genius. A delightful entertainment may be anticipated.

THE first of the series of lectures before the Young Men's Hebrew Association will be given at Vienna Hall, Monday evening, November 15, by Rev. Dr. Gottheil; the second on November 22d, by Rev. Dr. Morris Jastrow, Jr., of Philadelphia.

Literature, Art and Science.

Rev. Dr. Benjamin Szold's Commentary on Job written in Hebrew is pronounced a work of surpassing excellence, which is not surprising to those who are familiar with the profound scholarship and gifted poetic spirit of our eminent friend.

Van Kirtis, writing from Munich concerning the late Karl von Piloty, says that "few painters had his *technique* and knowledge of composition, but everything in his works is coolly measured and calculated, exactly laid off as with a compass." One may look in vain for the *feu sacre* without which there can be no true works of art.

American Art, which appears this month in Boston, wishes "to cover as comprehensively and as completely as may be the whole field of American art, making their publication an exponent of that which is highest and best in every branch of art endeavor or achievement, and a promoter of the interests of all artists and artisans engaged in art pursuits or in industries of which artistic handicraft is in any way the basis of production." The magazine will have 40 quarto pages of letterpress, and a frontispiece consisting of an etching, engraving, or photogravure.

Eugene Richter, Bismarck's principal parliamentary antagonist is of medium size, stout, has a pale face with a coarse full beard and black hair carefully smoothed down. His savage accusations of the Government are delivered in a very quiet and pleasant way, and in a voice which is described as a delightful tenor. Richter is highly cultivated and a most skilful parliamentarian, but he is so brutal in his attacks on Bismarck as often to overshoot the mark. In person Richter resembles the famous French writer, Emil Zola; happily the resemblance ends here. The sensational is no part of Richter's character, like the lamented Lasker, he deals with stubborn facts.

Revista Israelita (Israelite Review), is the name of a bi-monthly journal appearing at Bucharest under the editorship of Rev. Dr. Moritz Beck, Rabbi of the principal congregation of the Roumanian capitol. It is tastefully printed on good paper, and its articles bear incontestable evidence of ability. This could hardly be otherwise under the conduct of so accomplished a scholar as Dr. Beck whose familiarity with modern languages and literature has placed him amongst the savants of the East. We are happy to place this admirable publication upon our exchange list and send our congratulations to the editor and his talented corps of contributors for their courageous efforts in publishing a Hebrew review in the Roumanian language. We shall allude to this publication in a future number.

The most notable of the 147 paintings in the Lenox Gallery, Fifth Avenue and 70th Street, is the great picture on the South wall by Munkascy, "Blind Milton Dictating Paradise Lost to his Daughters." Besides this superb work and three canvasses by Sir Joshua Reynolds, there is not much of great value in the gallery. The Library, however, is precious for its collection of Bibles (3000 in all languages), Shakespeariana, Americana, and Miltoniana, the original Guttenberg or Mazarin (Latin of course) Bible supposed to have been printed by Guttenberg, assisted by Faust, at Mainz, between 1450 and 1455. The value of the two volumes is estimated at $25,000. To visit the Library application must be made to the Librarian and a card obtained. It is open only five days of the week.

The famous German novelist, Gustav Freytag, protests in a humorous

letter against the suggestion of the *Kolnische Zeitung* that his approaching seventieth birthday be made the occasion of a general celebration. He says that he has enough for himself and his family, and is no fit subject for festivities and honors of any kind. "I am sometimes troubled by the fear that we Germans have for the past twenty years overdone this business of celebrating, and that the everlasting toasting and feasting is not calculated to promote our welfare. Therefore I beg, most sincerely, that I may be permitted to spend that day with my thoughts, my family, the few personal friends whom fate has left me, and the blackbirds in my garden that may be willing to chant a festive hymn."

Gustave Dore in London.—In 1868 Doré came to London, and found the fame as a painter which his countrymen had so resolutely denied him. In France he was acknowledged to be the greatest illustrator of his time. His genius was admitted and his intuition as a translator, but it was asserted and reasserted that he had no school in painting, no practical knowledge of fnndamental rules. The mechanical training upon which the art of painting absolutely insists was absent from his work. A few years ago it was said to a distinguished French amateur then in England: "Come to Bond Street and see the pictures of your greatest living painter." And this was the reply: "What? Doré our greatest painter? He is our greatest illustrator; but a painter—never! He is neither greatest nor great; indeed, we never knew he was a painter at all until you told us so." In England there was no doubt as to Doré's popularity. His grand illnstrated classics had won for him an enthusiastic appreciation before the Doré Gallery had begun to draw its crowds; and when the "Neophyte," the "Christian Martyrs," and the "Dream of Pilate's Wife" appeared, they were at once accepted as amongst the noblest works of art. Well received as he was everywhere, the hero of dinners, balls, and fêtes, he was always longing for the old home life in the Rue St. Dominique. His love for his mother was absorbing, and at the age of 40 he lived with her just as if he had been a child. After her death he described himself as most unhappy and heartbroken. In a pathetic letter to his friend, Canon Hartford, he writes: "Work does not console me—nothing consoles me; for I am alone, alone, alone, without family and almost without friends. Existence has no longer any charm for me, for I have had the improvidence not to know how to build up a home for myself and some one to lean upon. Without that life is but a cursed and absurd thing."

Monthly Record

Mr. Alderman Henry Aaron Isaacs has been elected Sheriff and Mr. Algernon E. Sydney, Under-Sheriff of London and Middlesex. These two worthy Israelites have just been inducted into their high and responsible offices with all the pomp and circumstance attending these occasions. The office of Sheriff was once held by Sir Moses Montefiore.

Sir Julian Goldsmid, the nephew of the lamented philanthropist and statesman, Sir Francis Goldsmid, has been elected President of the Anglo-

Jewish Association in place of Baron Henry de Worms, resigned. A better choice could not have been made. Sir Julian is a fine scholar, an accomplished orator and a man of great energy and determination of character.

Queen Victoria has again signified her appreciation of Jewish character in conferring the honor of baronetcy upon Sir Francis Montefiore; the issue of letters patent to Joseph Sebag Montefiore, entitling him to assume the surname, motto, crest and coat of arms of his late illustrious uncle, Sir Moses Montefiore; the Order of C. B. upon Sir Saul Samuel; the Knighthood upon Sir John Simon, M. P.; and Sir Philip Magnus.

Baron de Hirsch.—Baron Moritz de Hirsch was born in Munich and is 54 years old. He is married, and his wife, of the Goldschmidt family, encourages her husband in his benevolent disposition by her own example. At the death of her father at Brussels where she was born, she inherited a spacious palace which she turned into an orphan asylum. Baron Hirsch gained his immense wealth by his successful investments and his railroad enterprises, especially those in the Ottoman Empire in Europe. That wealth he has largely bestowed on the promotion of popular education in founding and supporting schools for Turkish Israelites. He has been greatly aided by the advice and co-operation of his friend Chevalier Veneziana, who has also been his princely almoner. Signor Veneziana distributed large sums for the Baron during the late Russo-Turkish war, and during the persecution of the Jews in Russia, and for the Jews of Palestine. Baron de Hirsch has been munificent in his support of the work of the Alliance Israelite No man has contributed such large sums in behalf of the schools of the Alliance. Baron de Hirsch is besides the friend of the struggling author, his appreciation of Jewish literary workers has been most generous. It will be interesting to American Hebrews and particularly to members of the B'nē B'rīth to learn that one of his earliest instructors was our friend and *collaborateur* the venerable Dr E. M. Friedlein of New York, who on a recent visit showed us the original testimonial given by Joseph Von Hirsch, father of the Baron, and recently deceased, in recognition of his services as the instructor of his sons Baron Moritz and Carl.

Young Men's Hebrew Association Entertainments.—A Brilliant Programme.—The Young Men's Hebrew Association of New York, for the season of 1886-87, have provided a varied and interesting series of lectures and entertainments which cannot be too highly appreciated by the public at large and the Hebrew public in particular. The opening exercises occurred on Tuesday evening, October 26, at Chickering Hall, where the President, M. Warley Platzek Esq., presented an outline of the important work the Society proposes to undertake during the coming winter. Hon. S. S. Cox, late Minister to Turkey, and who will be the Congressman-elect from the 9th District to the next Congress, delivered an eloquent address. Mr. Frank Rothschild gave some admirable recitations and the vocal and instrumental music deserved high praise. Lectures on "Literary and Scientific Subjects," will during the season be delivered by Dr. Morris Jastrow Jr., Dr. Richard Gottheil, Julius J. Frank, Esq., and Morris S. Wise, Esq. Monday evening lectures on "Jewish Religion," will be given by Revs. Drs. G. Gottheil, Henry S. Jacobs, Alexander Kohut, K. Kohler, F. deSola Mendes, Henry P. Mendes, A. Wise, and M. H. Harris. Lectures on "Jewish Topics," will be delivered by Hon. Benjamin F. Peixotto, of N. Y., Hon. Simon Wolf, of Washington, Josiah Cohen, Esq., of Pittsburgh, and Mayer Sulzberger, Esq, President of the Young Men's Hebrew Association of Philadelphia. In our next issue the time, place and subjects of these discourses will be announced.

The example set by New York should be followed by every Jewish community of the country. Let us have a truly moral and intellectual revival throughout the entire land.

Pacific Hebrew Orphan Asylum and Home.—From the annual report of the President, S. W. Levy, Esq., we learn that this institution, located in San Francisco, has now 92 orphans (37 boys and 55 girls) under its charge. 87 of whom are sheltered in the Asylum, and five provided for outside. During the year twenty-six were admitted and eighteen discharged. The capital of the society is $201,072 55, of which $51,996.37 is credited to the Home. The income during the year amounted to $27,712.88, of which the State gave $5,966.35; member's dues $8,026.50, and the balance was derived from bequests, donations, etc. Bequests were received, among others, from the heirs of Wm. Sharon ($5,000), and from the late M. W. Fecheimer of Portland ($700), and a donation of $1,000 from James C. Flood, who has always been a warm friend of the society. The expenses amounted to $22,481.56. No building has as yet been provided for the Home for Aged and Infirm. and these are cared for in a provisional way. The president laments the want of interest exhibited by the 30,000 Israelites whom he says, form the Jewish population of the Pacific coast, only 1465 of whom are members. The annual dues are only six dollars, or fifty cents a month, and this small sum he justly contends could be spared even from the poorest. The education of the orphans, mentally and physically, is conducted according to the idea of fully preparing them for practical life and self-support. The older boys are set to learning trades according to their bent, and go to and fro from their work in the city, as other boys do from their own homes, it being the policy of the Board to give every boy a trade. The other children all attend school, and the girls are very carefully taught to become expert with the needle, and to perform all the duties of housework. When a child can be no longer retained, which is usually at the age of fourteen or fifteen, the orphan is indentured or placed out to board and learn trades, and are looked after until the self-supporting period is reached. The moral and mental condition of the children is excellent. Generous in so many other matters, our co-religionists have no more worthy object upon which to bestow their care and support, than this noble charity. For the coming year we hope to chronicle new interest and more substantial aid in behalf of these good institutions. The B'nē B'rīth especially have a duty in this regard. The idea and early plans for this work were conceived by the Order, and though later on participated in by non-members, and brought into life by the united efforts of Californian Israelites in general, the Order may justly feel that the initiative was given by ts hand, and a consequent moral obligation rests upon it for active support.

Montefiore Home for Chronic Invalids.—The fair in behalf of this noble charity will take place during next month and promises to eclipse any previous occasion, though there have been many and some very splendid festivals, during the past ten or fifteen years held in aid of Jewish charities. When it is borne in mind that no hospital will receive patients suffering from incurable diseases it will be readily perceived that the Montefiore Home has a philanthropic work of the highest order. In New York there are at present but two other institutions similar in character, yet the distinction to be noted between these is, that the majority of the inmates in those institutions are pay patients, whereas the Montefiore Home receives and cares for those only who are entirely without means. No charge whatever is made. From the report of the resident Physician it appears that the HOME affords shelter to three classes of patients.

1st. Cases which are absolutely incurable under any circumstances. These unfortunates must end a miserable existence in the midst of their destitute kindred,

whose own efforts to obtain a livelihood are then seriously hampered. They are mostly persons afflicted with paralysis and consumption in its later stages, and they constitute about 80 per cent of the total number admitted. To these the HOME affords an abiding place, which, differing so widely from their former homes, serves to soothe their passage to the final rest.

2nd. Cases which are recognized as incurable, but which may be improved by the medical, hygienic and moral assistance which the institution furnishes them. Certain cases of heart disease, paralysis and consumption in its earlier stages belong to this category. Several of these cases have been greatly improved, while a few were able to leave the institution and find light employment for subsistence. If the accommodations were greater, more of this class of cases could be received and taken in their earlier stages, so far improved as not to become an absolute burden.

3rd. This class is small, and consists of cases rejected by the hospitals, which would be absolutely incurable if they were permitted to remain in their noisome dwellings, in crowded rooms, and amid the worst surroundings, but whose course would be so completely modified by proper management as to eventuate in complete restoration to health.

Three instances of this kind occurred during the first year, one of the patients was restored after a residence of two months, two others after three and three and half months. All of these unfortunates are alike excluded from the benefit of our hospitals, because of the chronic character of their ailments. The Montefiore Home fills a void which has long existed in our eleemosynary system. The Israelites of New York who have been so munificent in sustaining other benevolent institutions will not we feel assured be behind in making the coming Montefiore Fair the grandest of its kind ever held in this country.

Affairs of the Order

Lectures at St. Louis.—Under the auspices of the B'nē B'rith Lodges of St. Louis, a series of lectures will be delivered in that city during the coming winter at the Temple of the Congregation Shaare Emeth, who have generously placed their fine edifice at the disposal of the Lecture Committee. The first lecture of the course was given on the 22d October, by Rev. Dr. Philipson of Baltimore, his subject being "Ideals."

The Charleston Earthquakes.—To the President of the Executive Committee, I. O. B. B.:

DEAR SIR AND BROTHER:—Herewith I send you statement of receipts, up to date, from the different Lodges who have kindly responded to your appeal for the brethren of Charleston who suffered in the late calamity. I returned from Charleston this week, where I had been to personally satisfy myself as to the extent, etc., of the losses sustained by the brethren there. I found much distress and suffering, and many who needed assistance. The committee whom I have appointed to distribute the funds are good and reliable brethren, and will act judiciously in the matter. As soon as I can will send you final report. Fraternally yours,

HENRY MORRIS, *President, D. G. L., No. V.*

The B'ne B'rith Contributions in behalf of the Charleston Sufferers:—Washington, No. 19, N. Y., $50; Covenant, 125, Baltimore, Md., $10; Grace Aguilar, 117, $20;

Washington, D. C., $20; Zanoah, 235 Tarboro, N. C., $20; Rimmon, 68, Richmond, Va., $25; King David, 60, Baltimore, Md., $50: Maon, 172, Norfolk, Va., $5c; Randolph, 304, Danville, Va , $25; Har Moriah, 14. Louisville, Ky., $10; Bar Chajim, 177, Cumberland, Md., $10; Euragel, 233, Vicksburg, Miss., $25; Benjamin, 69, Richmond, Va., $10; Loyal, 350, Baltimore, Md., $20; Philadelphia, 102, Philadelphia, $10;Har Nevoh, 12 Philadelphia, $10; Taber, 31, Newark, N.J., $10; Iba Gabriel, 114, Pittsburg, Pa., $5; Herman, 32 Danville, Pa., $5 ; Vicksburg, 98, Vicksburg, Miss, $25 ; Bethel, 4 Cincinnati. Ohio, $25; Jerusalem, 6, Cincinnati, Ohio, $10; Standard, 215, Cincinnati, Ohio, $25; Gihan, 195, Zanesville, Ohio, $10; Paradise, 223, Richmond, Va., $10; Fidelity, 153, Baltimore, Md., $10;Malachi, 146, Macon, Ga ,$25 ; Louisiana. 107, $25; Shreveport, La.,$25; Simeon, 81, $5; Titusville, Pa. $5 ; Abraham Geiger, 232,$25. Baton Rouge, La.. $10; Kansas City, 184, Kansas City. Mo., $100; Nebraska, 354. Omaha, Neb. $25; Esther, 159, Helena, Ark., $10; Asher,227,Ownsboro, Ky., $10. Emes, 67, Springfield, Ill ,$25; Liberty, 294, Lincoln. Ill., $10; Minnesota, 157, St. Paul, Minn., $250; Peninsula 272, Detroit, Mich, $5; Julieka, 99, Quincy, Ill., $10; Sovereignty, 148, Chicago. $15; Northwestern, 265, Chicago, Ill., $15. Isaac, 87, Milwaukee, Wis., $25; Milwaukee, 141. Milwaukee,Wis., $15; Fox River,209, Appleton, Wis. $20; Humboldt, 180, Ottawa, Ill , $25; Bay City, 178, Bay City, Mich, $10; Keokuk, 179, Keokuk, Iowa. $10; Abraham Aub, 343, Chicago, Ill, $20; Gilead, 41, Milwaukee, Wis., $10; Lancaster, 228, Lancaster, Pa.. $10; Har Sinai, 8, Philadelphia, $10; Denver, 171, Denver, Col , $25 : Leopold Zunz, 364, Goldsboro, N. C., $20; Rodof Sholem, 139, Wilkesbarre, Pa , $10; Trenton, 319, Trenton, N. J., $5; Salem, 26, Harrisburg, Pa., $5; Israelites of Dallas, Texas, $208; Zion, 62, Columbus, Ohio. $25; Maimonides, 46 Nashville, Tenn., $25; Jephtha, 142, Eufaula. Ala., $10; Ahawath Sholem, 160, Corry, Pa., $10; Zephania, 120, Williamsport, Pa., $10; Grand Rapids, 238, Grand Rapids, Mich, $25; Rebecca. 240, Alexandria, La., $25; Columbus, 77, Columbus, Ga., $37.50; Achin, 175, St. Louis, Mo , $10 ; Thisbe, 24. Evansville, Ind., $10; Monticello, 214. Charlottesville, Va , $25: Asaph, 286. Meridian, Miss., $10; Lexington, 289, Lexington. Ky., $25; Joshua, 23. Philadelphia, Pa., $10; Pisgah, 34. Detroit, Mich, $50; Hagar, 135, Madison, Ind ; $5; Atakapas, 284, New Iberia, La., $10; Ephraim, 183, Toledo, Ohio, $25; Iron City, 324, Pittsburgh, Pa., $10; Trinidad. 293, Trinidad, Colo , $20 ; Beth Zur, 84 Mobile, Ala,, $25; Zadok, 155, Selma, Ala., $25; Jeshurun. 59, Philadelphia, $20; North State, 222, Wilmington. N. C., $25; Joachim, 181, Columbus, Mis.,$10 ; Abraham, 58, Indianapolis,Ind., $10 ; Mamra. 329, South Bend, Ind., $10; Elijah, 50. Washington. D. C , $50; Spinoza, 108, Cincinnati, Ohio, $10; Missouri, 22, St. Louis, Mo. $10 ; Independence, 96, New York, $10; Isaac Leeser, 109. Philadelphia, $5; Joseph, 76, Savannah, Ga., $20; Noah, 183, Hoboken. N. J., $10; Har Moriah, 10, Philadelphia. $5; Alberquerque, 336, Alberquerque, N. Y. $10; W. Tennessee, 316, Brownsville,Tenn.,$10; Jericho, 44, Pittsburgh, Pa., $10, Etz Chaim, 205 Vincennes Ind., $10; Judæa, 30, Easton. Pa., $61; Solomon, 16, Cleveland. Ohio, $25; Joseph, 73, St. Joseph, Mo., $25; Cremieux, 83, Philadelphia, $5; Ebn Ezra, 47, St. Louis, Mo , $10; Zoor Shamon 80, Franklin, Pa., $5; Amos, 136, Scranton, Pa , $10 ; Gan Eden, 110, Terre Haute, Ind., $10; Montefiore, 54, Cleveland, Ohio. $25; Ezekiel, 90 Newark, N. J., $25; Harmony, 149, Paducah, Ky., $5 ; Naphtalie, 150, Meadville, Pa., $5. Total, $2,321.50.

Die Menorah—Deutscher Theil

Vol. 1 November 1886 Nr. 5

DR. FRIEDLEIN'S BELEUCHTUNG DER "MENORAH."

(*Fortsetzung.*)

"AUFWAERTS, vorwärts!" lautet meine Parole für die Bundes-Brüder; da fragt der Herr Warum: "warum nicht vorwärts, aufwärts?" Sie hätten recht, Herr Warum, wenn unser Sturmschrei an in Bewegung sich Befindende erginge. M'norah will aber die Schlaftrunkenen wecken, die zum Stillstand gekommene Geistes- und Gemüthsbewegung wieder beleben, die von unserer Mission noch nicht Erreichten auf- und heranrufen, da ist unser Mahnwort, das geeignete, auch nach biblischem Geheiss (4 B. M., 8, 2): "B'haaloth' cho eth hannéroth—wenn Du die Leuchtgefässe *aufwärts* bringst, sollen die sieben Lichtgefässe *vorwärts* der M'norah gegenüber hinleuchten!"

Daraus mag Herr Warum auch entnehmen, warum wir vom *siebenfachstrahlenden* Lichte der M'norah sprechen und nicht vom *achtfachen*, obwohl er und Viele mit ihm nur eine achtarmige gesehen haben. Diese soll kein Symbol der Lichtverbreitung sein, sondern die Freude über die Makkabäersiege erhöhen und ist so eingerichtet, dass sie dieses von Abend zu Abend um eine Flamme mehr thut, und es ist bezeichnend genug, dass es niemals versucht wurde, die Symbole der Stiftshütte oder des Tempels in die Synagoge zu versetzen. In dem Segensspruche bei Benützung der Channukkah-M'norah liegt der Satzton auf "L'hadlik," dem Anzünden, der Ausführung der sogenannten Mizwah, bei der biblischen M'norah im angeführten Verse liegt der Schwerpunkt auf "Jairu," *leuchten* sollen die sieben Lichtspender. Das

ist's, was der Herausgeber dieser "Menorah" und die Beiträger und Mitarbeiter bethätigen müssen; der M'norah gegenüber hin, aufwärts und vorwärts sollen sie leuchten, wie die Fahnenaufschrift angiebt, welche sie den Brüdern entgegen tragen. Die M'norah muss aus reinem Golde sein, ungemischt, dauerhaft, dehnbar, strahlend und werthvoll. (2 B. M., 25-31.) Ihr Stamm oder Schaft deute Feststehen auf nimmerwankenden Grundsätzen und Gesetzen; will sagen: Diese Monatschrift, "Menorah," stellt für den Bruder-Bund den Gedanken der Zusammengehörigkeit dar, wie die biblische M'norah ihn für Israel und nach prophetischer Verheissung für die gesammte Menschheit; gestützt auf die Lehre vom Walten eines einigeinzigen Ewigen, darstellt.

Nach rechts erstrebe die Leuchte Denkfaulheit zu verscheuchen, geistiges Streben zu erwecken und zu fördern in und für uns selbst zuerst, dann in Andere und für Andere.

Nach links erstrecke sich der Lichtstrom den Leichtsinn, der unser körperliches Wohl gefährdet zu bekämpfen und die Sorge für die Erlangung, Erhaltung und Befestigung desselben zu betreiben und zu erzielen.

Nach rechts ergiesse sich die Lichtwelle den Schlummer der Gefühle zu brechen, das Feuer der Hingebung an Höheres und Besseres, des Wohlwollens und Mitgefühles zu entzünden, wärmend und beglückend zu nähren.

Nach links richte sich Erhellung den Hang nach schnellem und leichtem Erwerb als gefährlich und verderblich zu kennzeichnen, und die *Thätigkeit* mit voller, sich immer mehrender Körperkraft auf Feld und Flur, in den Werkstätten der Industrie und Marktplätzen des Ein- und Verkaufs löblich erhebend und frisch, frei und froh zu machen in Vollglantz zu stellen.

Nach rechts züngle die Flamme der Erkenntniss Dumm- und Dumpfheit auszubrennen und den Durst nach Kunst und Wissenschaft, nach Wahrem, Schönem und Gutem zu erzeugen. Weisheit und Gerechtigkeit, Friedfertigkeit und Frieden nach innen und nach aussen offenbare sich in jeder That, in jedem Werk und Selbstachtung zeige das Hochgefühl ein Mensch, ein *wahrer* Mensch zu sein.

Nach links fluthe die Gluth aller Uebertreibung und dem schrecklich frühen Aufbrauche der Säfte und Kräfte des Einzelnen, wie des Ganzen, in unserem Bunde, wie ausserhalb desselben, zu steuern; strahlend walte sorgliche *Mässigkeit* und weise Sparsamkeit, bedachtsames Spenden nach und nach erwachsen der Vorräthe; sie sichern den Bestand und schaffen die Zuversicht und das Vertrauen auf eine sich immer bessernde Zukunft der Mitglieder, des Bruder-Bundes und der Menschheit.

(*Fortsetzung folgt.*)

MITTHEILUNGEN AUS DEM U. O. B. B. IN DEUTSCHLAND.

BERLIN, 4. October. Am 28. fand in der berliner Br. Logenhalle unter dem Vorsitze des Grosspräsidenten Fenchel, unter sehr zahlreicher Betheiligung von Brüdern sämmtlicher berliner Logen, ein weihevoller Gedächtnissact zu Ehren des im vorigen Jahre verstorbenen Herrn Ad. Leichtentritt statt. Das fast lebensgrosse Bild des Verewigten, reich mit Topfgewächsen umgeben, war vor dem Präsidentenstuhl aufgestellt. Die Familienangehörigen des Verblichenen nahmen die Ehrenplätze ein. Die Feier wurde durch einen Choral von Br. Frankenstein eingeleitet. Br. Dr. Landsberger hielt die Gedächtnissrede und versetzte durch seinen tief empfundenen Vortrag alle Anwesenden in die feierlichste Stimmung; als er zum Schluss das Gebet und den Segen über die Brüder sprach, glänzten in vieler Augen Thränen der Rührung. Mit einem Choral schloss die stimmungsvolle Feier.

AUS SCHLESIEN. Das Wachsthum der oberschlesischen Logen ergeben folgende Mitgliederzahlen: Concordia c. 100, Mamre 120, Humanitas 70, Caritas 60, Eger- und Frieden-Loge je c. 40.

"FENCHEL-STIFTUNG." In der Geschichte unseres Ordens nimmt der Name Julius Fenchel einen hohen, ja unbestritten ersten Rang ein, als der des Begründers des Ordens B. B. auf deutschem Boden. Längst schon trachteten die meisten der deutschen Logen darnach, ihrem zeitigen Grosspräsidenten einen sichtbaren Ausdruck ihrer Liebe, Verehrung und dankbaren Anerkennung seiner mit unsäglichen Mühen und Opfern verbundenen Thätigkeit und Verdienste um den Orden zu geben. Eine willkommene Veranlassung bietet nun sein heutiger 50. Geburtstag. Anlässlich desselben wird von den Logen eine grössere Summe — sie übersteigt bereits 1000 Mark — als "Fenchel-Stiftung" dem B. B.-Waisenhaus-Baufonds überwiesen, über deren specielle Verwendung er selbst das Nähere zu bestimmen haben wird. Dem wahrhaft bescheidenen, selbstlosen, menschenfreundlichen Sinne des "Halbjahrhundertjährigen" dürfte gerade diese im Dienste des Ordens stehende Ehrenwidmung ganz besonders entsprechen, möge sie einst dem "Hundertjährigen" als reicher, Viele beglückender Segensquell, noch Freude bereiten.

FESTGRUSS AN JULIUS FENCHEL.

den Begründer des deutschen Distrikts U. O. B. B., zu seinem 50. Geburtstage, am 7. October 1886.

Auf Bergesgipfel baut sein stolzes Nest
Der Adler kühn für seine zarten Jungen,
Er fügt es sorgsam, kunstvoll, fest,
Und freut sich, wenn das schwere Werk gelungen—
So hast auch Du in hohen Regionen
Die Brut gelegt für deine Epigonen.

Mit starken Fittigen, mit späh'ndem Blick
Umkreisest Du die Schöpfung Deiner Seele,
Nicht achtend eig'nes widriges Geschick
Sorgst Du, dass ihr nur Licht und Luft nicht fehle,

Du schleppst herbei die Nahrung unter Aechzen,
Ob tief auch unter Dir die Raben krächzen.

Von Dir gespeist, von Deinem Rath genährt,
Erheben wir allmählich uns're Schwingen ;
Wir wissen's wohl : Der Flug, den Du gelehrt,
Er geht durch Wolken, schwer nur zu durchdringen—
Doch wenn zur Sonn' einst strebet uns're Schaar,
Wir denken Dein, der unser Schöpfer war !

Official Department

REPORT OF PRESIDENT OF EXECUTIVE COMMITTEE.

(CONTINUED).

To arrive at a clear understanding of the present state of the Order and of the occurrences during the past year, it is essential to take into account the legislation of the Convention of 1885.

Soon after its adjournment the Executive Committee, in a circular addressed to the Order, presented the following summary of the result of its labors :

1. The representation in the Constitution Grand Lodge has been placed on a more just and equitable basis, on a plan by which its membership has been greatly reduced. This measure will recommend itself not only for its economical feature, but it will greatly tend to make the deliberations of our Conventions more effective and more fruitful of results within a limited space of time.

On the same principle the revenue of the Constitution Grand Lodge will hereafter be derived from an equal per-capita tax upon the members of the Order.

2. This tax has been fixed for the current fiscal year, to be collected by July 1st next, at twenty cents, and for the following years at fifteen cents per capita. Out of the funds so collected the administrative expenses of the Order will be defrayed, which now include the expenses of the representatives to the Convention, heretofore borne by the individual lodges.

3. A method has been adopted for amending the Constitution, without calling a meeting of the Constitution Grand Lodge, and which in urgent cases will prove of great advantage.

4. A salutary change has been made in the legal system of the Order. District Courts have been established, from whose decisions appeals lie directly to the Court of Appeals of the Order, without having, as formerly, to pass first through the intermediate stage of discussion and determination in District Grand Lodges. Much time and delay to litigants is thereby saved and District Grand Lodges are relieved from deliberations and debates leading to no final result.

5. The Widow and Orphan Endowment law, the subject of endless discussion and useless agitation, has received due consideration. This question had been magnified into an undue importance, greatly beyond the position originally assigned to it, as a better and more effective mode of providing charitably for the widows and orphans of departed brethren. As a mere speculative life insurance, it has no place in our Order. It is just and right, however, that such a benevolent provision should be surrounded with the proper safeguards, to secure an honest and certain fulfillment of our promises, and in this view the Convention has disposed of the vexed question.

It is left optional with the Districts to have an Endowment Law or not, nor has the amount to be provided for been limited. But a minimum annual contribution has been fixed upon, below which no Endowment Law can be safely carried out, nor will hereafter be permitted to exist in the Order. Wherever this minimum shall be found insufficient, it is left to the respective Districts to make a proper adjustment adapted to its condition.

It is earnestly hoped and strongly recommended that all Districts will at *once* loyally harmonize their endowment laws with the Constitutional enactment, and wisely and calmly adopt such measures as will make them safe and permanent, and thereby forever remove an element of disturbance and discord.

6. No change has been made in the Ritual of the Order, but it has been referred to a committee for revision of its phraseology.

7. The laws affecting lodges remain unaltered, except that public installations of officers may be held, if desired.

8. The grant of a Charter for District Grand Lodge, No. 8, to be located in Germany, marks a new epoch in the history of the Order.

Its influence on the intellectual and moral improvement of the Israelites in this country through the education and culture it has fostered within its ranks, are now extended to a wider field. The union it has effected on a platform of independence, free of intoler-

ance, respecting individual opinions as to views of religious practices and observances, but prohibiting their introduction or discussion, or making them test questions in any sense or application, this union is destined beyond doubt to draw within its sphere Israelites of all parts of the world.

9. The Convention, guided by the experience of the past, has reasserted the determination to brook no interference of whatever sort or from whatever source with its well established principles, and emphatically declared to pursue steadfastly the path which thus far has led us to success, and which will not fail our efforts in the future.

10. It has distinctly expressed its purpose to aid our persecuted co-religionists in all parts of the world, and to support measures for the advancement of the interests of Judaism at large, and has empowered the Executive Committee to inaugurate such measures and to co-operate with other organizations having like objects in view.

Those who expected an immediate cessation of the troubles existing for years and a hearty and loyal acceptance of the solution of the problems then agitating the Order, as arrived at by the Convention, were to be disappointed.

District Grand Lodge No. 2, the first to hold its meeting after the Convention, was told by its president in his message: "The result of the convention cannot be called a success; it falls short of reaching the ends expected."

A committee to whom this subject was referred endorsed in its report the views of the President, and as the outcome of its recommendations the Grand Lodge authorized the following document to be addressed to the several District Grand Lodges:

At the meeting of District Grand Lodge No. 2, held last May, the following report of a committee of that body was adopted:

"In the matter of the last General Convention of the Order, held in the city of New York in the month of March of this year, we exceedingly regret that our President, in his report, should have been compelled to state that 'the result of the Convention can not be called a success.' It falls short of reaching most of the ends expected, and a careful examination of the result of its deliberations can lead us to no other conclusion than that our President is fully justified in his expression and opinion.

"The Convention was called at an unusual time for the purpose of legislating upon subjects of such great urgency, that they could not wait until the regular meeting of the Convention, which, under the law, was to have taken place in 1886. And how has the task been accomplished? Three important questions were before the Convention: The establishment of a District Grand Lodge in Germany, the Endowment and the Ritual of the Order. It cannot be seriously maintained that the necessity to create a Grand Lodge in Germany was of such vital and pressing importance that a special meeting of the Constitution Grand Lodge had to be called. Lodges of the Order were already in existence there, and, so far as we know, were in a flourishing condition, and this without any special aid or legislation, and more lodges could have been established in a like manner; hence, in the opinion of your committee, to make this the reason for the calling of the special session was, to say the least, a useless and unwise proceeding.

Your committee fully indorse the remarks of our President in reference to our Ritual (if what we have is worthy of the name), and we feel compelled to express the opinion, that the failure of the Constitution Grand Lodge to provide a remedy for the existing evil, is a matter that calls for your earnest consideration and attention.

Your committee are of the opinion that their duties would not be fully performed, were they to close their report at this point without suggesting measures to remedy the evils complained of. In the infancy of the Order it was no doubt necessary that a central body or tribunal should exist, with the most ample powers and prerogatives over all the District and subordinate lodges. As the Order increased this necessity gradually diminished, and we have seen how the Constitution Grand Lodge gradually changed from holding its meetings yearly, to convening only once in three, then five, and then in seven years, and certainly no one claims that this cause has been detrimental to our interests. And now the question presents itself: Is there any further use for a constitution Grand Lodge? Your committee do not propose any illegal or revolutionary measures. The Masonic Lodges in the United States are not governed by any central or supreme body; each State has its Grand Body, which is sovereign and independent in the fullest sense of the term.

There is now nothing that requires action on the part of a central committee except a Ritual, and we submit that this could be better accomplished by the action of a joint committee from each District than

by a general Convention, which has repeatedly demonstrated its utter incapacity to deal with this important matter.

We have not deemed it necessary to enter into the financial part of the question, as that is too obvious to require elaboration, It is sufficient to say, the existence of the Constitution Grand Lodge entails a direct expense on the members of the District alone of not less than $500 yearly.

Your committee recommend that the General Committee be instructed to correspond with our sister Grand Lodges, for the purpose of ascertaining their opinion on the subjects set forth in this report, and as to the best manner of uniting on the measure to be brought before the next Convention of the Order.

In compliance with the duty thus devolving upon us, we address this communication to you, and await your fraternal response.

District Grand Lodge No. 1 had the first opportunity of replying, and it did so in unanimously adopting the following report of its special committee on this letter :

The communication of District Grand Lodge No. 2, dated January 8th, has received that careful consideration on the part of your committee which its importance demands. It conveys certain grievances and expresses dissatisfaction with the results of the recent Convention of the Constitution Grand Lodge, and proposes as a measure of relief the decapitation of the body that caused these grievances as the most absolute safeguard against a repetition of the offence.

Your committee cannot agree with our sister Grand Lodge, and cannot endorse the complaints advanced. The call for a special meeting of the Constitution Grand Lodge was an act of the sovereign members of the Order—namely, the overwhelming majority of the so-called subordinate lodges: it was their act. They had before them the proposition of the Executive Committee for their decision, and they, in their wisdom, concluded to anticipate the regular meeting of the Constitution Grand Lodge by one year.

Nor does the action of that Convention merit disagreement or dissatisfaction. If nothing else had been done than laying at rest the turbulent, disturbing and disrupting agitation of the Endowment question, its time would have been well spent, and the expenses attending its session well applied.

The Ritual question is hardly of sufficient importance to be made the subject of criticism. District Grand Lodge No. 1 has been always of the opinion that too much Ritual was not in agreement with the serious work of the members of the Order; that the objects we pursue and the aims we labor for can be best elucidated in lectures and orations, and should not be restricted to the narrow confines of a formal Ritual. But this is a matter of taste, and opinions may differ on that subject. Your committee probably do not go too far in saying that we would be ready to confer with our sister Grand Lodges on that subject and be found accommodating to their wishes on the subject.

The action of the Convention in creating District Grand Lodge No. 8 is, in our opinion, one of the most momentous steps ever taken by this Order. Its fruits are already visible ; our Order has not only taken a firm footing on German soil, but is spreading already to the East, and promises to become a veritable redeemer to our brethren there. In Germany itself the most intelligent and the best educated members of our race are joining our ranks, and, with proper guidance and direction, we may hope to accomplish a work beyond the anticipation or even the dreams of the most enthusiastic adherents of the Order.

But even if the grievances presented by District Grand Lodge No. 2 were based upon facts and rested on good foundation, what shall we say of the remedy proposed ?

It asks nothing short of us than to sanction an act of self-destruction, disintegration and utter destruction, because nothing less is involved in the proposition of abolishing the Constitution Grand Lodge.

In fact, that the interval between meetings of the Supreme Body has been gradually increased is not an evidence of the needlessness of that body, but of the confidence which the whole Order reposed in the Executive Committee, which assumes the executive functions of the Constitution Grand Lodge during its recess.

The Constitution Grand Lodge and its representative body, the Executive Committee, form the strong cord which binds the whole body together; it binds its links, the District Grand Lodges, together in the same manner as the latter are the connecting ties between the subordinate lodges ; it represents the Order in the outside world, looks to its interests, and carefully watches within the limits of the

law, over the faithful observance of the laws of the Order, as defined by the Constitution.

The progress which the Order has made since the first institution of the Executive Committee in 1869 has been wonderful indeed, and to its present chief and his faithful co-workers are due the measures of practical administration, the improvements in the workings of the Order made since then, and to them is due the extension of the Order abroad, and the grand prospect of humanitarian and civilizatory usefulness that has been opened for it.

Without a central authority all this would have been impossible, and to lay a hand on the Executive Committee would be equivalent to an act of tearing the body apart, scatter it, eliminate the brotherly sentiment and solidarity from the vocabulary of the Order as far as its entirety is concerned, and simply reduce the labor of each individual District to that of watching and fostering the material interests of the brethren.

The proposition involves the materialization of the Order, the abolition of all those nobler and higher objects which alone justify its existence and compensate for the labor, devotion and love bestowed upon it by the best members of our community.

We will conclude therefore by submitting to you the following:

In answer to the communication of District Grand Lodge No. 2, be it

Resolved, That District Grand Lodge No. 1 has no fault to find with the results of the labors of the Constitution Grand Lodge, but rather commend it as beneficent to the aims, objects and purposes of our beloved fraternity.

Resolved, That the abolition of the Constitution Grand Lodge would be an act of self-destruction, involving disintegration and dissolution of the Order, and that, as the mother Grand Lodge of the Order, we request our sister Grand Lodges to reject the proposition of District Grand Lodge No 2. Further

Resolved, That a copy of this report and resolutions be sent to all the District Grand Lodges.

District Grand Lodge No. 5 expressed its opinion tersely and without a dissenting voice in these resolutions :

Resolved, That District Grand Lodge No. 5 endorse with pleasure the sentiments expressed by District Grand Lodge No. 1, and fully

concur with their resolutions, viz : that we have no fault to find with the results of the labors of the Constitution Grand Lodge, but rather commend it as beneficent to the aims, objects and purposes of our beloved fraternity.

Resolved, That the abolition of the Constitution Grand Lodge would be an act of self-destruction involving disintegration and dissolution of the Order.

Resolved, That a copy of this report be sent to all our sister District Grand Lodges.

District Grand Lodges Nos. 3, 4 and 6 made no answer, having probably not received the communication at the time of their meetings.

The Executive Committee deemed his discussion of sufficient importance to address District Grand Lodge No. 2 :

BRETHREN :—In the printed report of your proceedings of last year's annual meeting appears a report, adopted by the Grand Lodge and transmitted to the several District Grand Lodges, of which it is proper that we should take notice.

Fault is found with the results of the special Convention of the Order held in March, 1885, and the expediency of calling this Convention is questioned.

Aside from the fact that no possible injury could be done to the Order, pecuniary or otherwise, in anticipating the regular session by one year, it should be borne in mind that an overwhelming majority of our lodges deemed the reasons assigned by the Executive Committee of sufficient importance to vote in favor of the proposition. And it may not be gainsaid that the Executive Committee, having the best opportunity of overlooking the field of the entire Order, should be competent to judge of its growth and extension as well as of its needs.

In our circular, issued immediately after the adjournment of the Convention, we pointed out its important achievements, but we will repeat the salient features.

The restlessness among the members of the various Districts in regard to their Endowment Laws (from which you were happily exempted) threatening serious disturbances has been allayed by a wise constitutional provision.

To grant a charter for a District Grand Lodge to our lodges in

Germany was of pressing necessity, owing to the peculiar political and social condition of our brethren in that country and the progress of the Order and the enthusiasm created among all classes of our co-religionists since the establishment of the Grand Lodge has been so wonderful, that it ought to fill the heart of every true son of our Order with pride and satisfaction.

In the absence of any representative body of the Jews of this country, worthy of the name, the Convention has enlarged the powers of the Executive Committee to the extent of originating measures, or to co-operate with other organizations in their effort for the protection, aid and succor of our oppressed co-religionists in countries where the rights of man "are yet denied them."

And it has re-asserted emphatically, and we trust finally, that the Order will not permit the introduction of doctrinal or theological questions, plans or schemes in any shape whatever.

The prosperity, the peace and harmony prevailing for so many years, with but slight interruptions, evidence the wisdom of this policy. The living, propelling force underlying our principles and purposes appeal to the hearts of all true Israelites, regardless of the views they may entertain in questions of creed and observances.

Most astonishing, however, is your proposition to abolish the Constitution Grand Lodge, coming from one of the oldest Grand Lodges of the Order, which should be imbued with the spirit and aspirations of the Order.

When the attempt was made to throw the Order from its legitimate course, and its very existence was threatened by the agitation of schemes and plans, such as a Jewish University, the introduction of obsolete forms and ceremonials into our Ritual, a general Convention was called in 1868.

Tired of the irritating, obnoxious elements and desirous of freeing themselves of them forever, a faction proposed the abolishment of the Constitution Grand Lodge. But the good sense of the majority of the representatives and their loyalty to the fundamental aims and aspirations of the Order, and noteworthy those from District No. 2, determined that without a central force, the Order as such would cease to exist ; they formulated and adopted a Constitution, the fundamental features of which govern it to-day.

How otherwise could we fulfil our mission impressed upon the laws and teachings of the Order from its beginning, "to unite the

Israelites in the work of promoting their higher interests and those of humanity ?"

How otherwise can we concentrate the disjointed and distracted members of Israel into a common brotherhood for the better fulfilment of its humane and ethical mission ?

And how could you, who stood at the cradle of this noble creation, the Order B'nē B'rīth, think even for a moment of splitting it into fragments, depriving it of strength, power and usefulness, closing the very arteries through which new blood and life is flowing into its organism ?

The Executive Committee, with a full knowledge of its great responsibility, has at all times endeavored to carry out the laws of the Order in their true spirit : it has faithfully watched over the honor and integrity of the Order, and guarded it against danger. Its labors have been crowned with success, and its unanimous re-election by successive Conventions has assured it of the confidence of the Brotherhood and the approval of its actions.

That base and slanderous attacks should be heaped upon us by despicable characters, serving partisan, selfish interests, is the outcome of our firm and uncompromising attitude in behalf of the important interests intrusted to our care, and of envy at the astonishing advances we are making in every direction, in spite of slurs and defamation.

But we have the right to expect the strong support of our brethren, that they will strengthen our hands and encourage us in the great and noble but arduous work to which we have devoted the best years of our lives, without hope for any other reward than the consciousness of having done our duty to the best of our ability, and having gained, and we trust deservedly, the regard and affection of our brethren.

Whatever seeming difficulties there may be in our path, the future inspires us with the brightest hopes and prospects.

Temporary troubles do not dishearten us ; then, in the words of our beloved and distinguished Brother Bush, "It is the glorious progress of our beloved Order, its expansion to lands beyond the wild waves of the stormy Atlantic to the beautiful cities of the old German fatherland—reaching even to the far East—to the sunny banks of the Nile—to Egypt, the land from which Israel first sprung, to become, with the guidance of God and its great and first Moses,

a band of loving brothers—it is the establishing of our fraternity, the union of Israelites all over the civilized world, union in acts of charity and humanity 'that make the whole world kin'—it is this that must react on our Order here, that already speaks in silent but eloquent language of progress and true enlightenment."

At its next meeting the President, Br. Jacob Fürth, says in his message, and the Grand Lodge accepts his statement: "The changes engrafted upon our organic law by the last Constitution Grand Lodge have been of importance and benefit to the Order. The settlement of the much mooted endowment question, the changes made in the mode and manner of electing representatives to the Constitution Grand Lodge, as well as in the representation of the various Districts in that body, the revision of the ritual (now about to be promulgated), the establishment of District Courts of Appeal, and the levy of a *per capita* tax on our members to defray the expenses of the representatives to the Constitution Grand Lodge, will doubtless be received and appreciated by the members as steps in the right direction. The spread of the Order in Europe gives evidence of the fact that its principles, aims and objects are being countenanced and concurred in by the most intelligent of our trans-Atlantic co-religionists and confirms me in the belief that a bright and brilliant future is in store for us. The proposed establishment of a B'nē B'rīth organ will place us in a position to counteract all evil influences and to diffuse still more widely the correct understanding of the noble aims and mission of our Order; and I feel confident that we shall continue, as we have done, to grow and to prosper, and to enlarge the sphere of our usefulness. In accordance with a resolution passed at our last annual Convention, your general committee addressed our sister Districts on the question, 'Is there any further need of a Constitution Grand Lodge?' Up to date we have received but two answers. District No. 1 and District No. 5, from whom these answers came, are both averse to making any changes in that direction, and look upon the mere suggestion as 'a measure of self-

destruction, disintegration and dissolution of the Order.' In order to correct any erroneous impression which that circular might have created, I deem it just to District Grand Lodge No. 2 to say that no disrespect or disloyalty was intended to be manifested by the same. Our District yields to none in attachment, loyalty and fervent zeal for our noble Order. The question was merely raised as one calculated to affect the form of our organization and government, and if our sister Districts see fit to differ with us, they will, I trust, not deem us capable of suggesting or doing anything that would tend to mar the peace and harmony of our beloved Order. We may differ as to forms, where principles are involved we are a unit."

In District No. 7 great dissatisfaction had arisen which culminated in the distribution of a circular to all the District Grand Lodges, setting forth grievances and complaints. The following letter of the Executive Committee, with its quotations from the circular, states the whole case :

INDEPENDENT ORDER OF BNE B'RITH,
OFFICE OF THE EXECUTIVE COMMITTEE.

To the M. W. District Grand Lodge No. 7, I. O. B.B. :

BRETHREN :—At your last annual meeting, held in the city of Selma, Ala., in May, 1885, a report of the committee "On our relations to the Constitution Grand Lodge" was unanimously adopted, and copies thereof were ordered to be officially transmitted to the Executive Committee and to each District Grand Lodge of the Order.

This report is a remarkable document, without precedence in the Order in its tone and temper. It arraigns the Executive Committee for acts never committed, and enumerates grievances which, even if they were well founded, as will be shown they were not, would not justify the position taken by a Grand Lodge professing to be loyal to the Order, whose fundamental pillars are "Brotherly Love and Harmony."

Before reviewing the "grievances" which gave rise to this formidable report, it may be well to state that the relations of a

District Grand Lodge to the Constitution Grand Lodge are clearly established and defined by our Constitution.

The District Grand Lodge is a creation of the Constitution Grand Lodge. It exists by virtue of a charter granted under its authority, conferring specified rights and powers as long as it "observes, obeys and enforces the laws, enactments and resolutions of the Constitution Grand Lodge and the final decisions of the Court of Appeals."

We know of no other "sacred, natural and inherent rights," nor do we know of any other mode of "supporting the Constitution Grand Lodge and its officers," than by faithful obedience to the laws of the Order and the earnest endeavor of promoting its aims and aspirations.

The report sets out with the declaration: "That there is throughout our District a sentiment of extreme dissatisfaction with the administration of affairs by the Chief Executive Officers of the Order," and then makes this serious charge:

"It is believed and asserted that the Constitution of the Order is being infringed upon, and the reserved and natural rights of the several Districts and their members are being ignored."

We are told, however, that, "Notwithstanding the dissatisfaction above referred to, and which unquestionably exists, whether well founded or not, there is a strong feeling of loyalty to the Constitution Grand Lodge, from which no secession is contemplated, save as the last resort of endangered liberty."

We are at a loss to comprehend what "liberty" can possibly become endangered in our Order.

The District Grand Lodge, as well as every individual member, assumes voluntarily the obligations imposed by our laws. The Constitution Grand Lodge is the freely chosen representative of the Brotherhood—its legislature—while the Executive Committee is the guardian of the Law, charged to watch over its faithful execution. It has no other power, and during all the years of its existence, it has not in a single instance overstepped its authority, nor been guilty of any undue or improper interference.

Let us see now what these "grievances" are which have created so great a dissatisfaction, and provoked sentiments so greatly at variance with the proud aim of our Order, "the Unity and Harmony of Israel."

There are three counts in the indictment, which we will summarize:

I. That the Special Convention of the Order, March, 1885, attempted by legislation to make the "Endowment" more effective. That a law was passed, "which seeks to regulate our assessment and the management of our Reserve Fund, without in any manner conferring any rights upon us, or making the system of Endowment in any manner uniform." That such law should have been subjected to the approval or disapproval of the District Grand Lodges.

II. That in a letter addressed to the Grand Lodge, Bro. A. E. Frankland asserts, that while a member of the Executive Committee for District No. 7, he submitted his annual report, as required by law, to the President of the Executive Committee, who, for some reason not stated, suppressed the same entirely, neither presenting it to the Convention nor publishing it, as was done with the reports of some, if not all the other members of the committee.

III. That the Executive Committee ignore the authority in the Court of Appeals to test the legality of any of its actions, "thus leaving the Order without any effective judiciary." And "without rehearsing further the grievances of our District," the Grand Lodge seeks relief in adopting the following resolutions:

"That the Executive Committee of the Order shall exercise only those powers which are invested in it by the Constitution, and that they shall not interfere with in matters that pertain only to the District proper.

"That the Executive Committee be most respectfully petitioned to investigate the action of Bro. Julius Bien in reference to Bro. Frankland's report; that the evidence before, and the decision of the Committee, be printed and submitted to the several Grand Lodges, and that in the event the facts be substantially as above cited, Bro. Bien be reprimanded by the Executive Committee as having violated the law of the Order, and further, as having offered an affront to the dignity of this District.

"That the Court of Appeals be recognized as supreme in all matters of law, and that the legality of any act or omission by the Executive Committee, the President, or any other officer, be tested finally and conclusively only by that tribunal of justice, and that any attempt of the Executive Committee to ignore the authority of the Court is arbitrary, unconstitutional and unwarranted.

"That the Constitution Grand Lodge has no authority whatsoever to administer our endowment charity, nor to dictate how much we shall contribute, nor how we shall care for our fund."

A brief examination of these charges will show on how much truth and justice they are based.

Ad I.—"The Constitution Grand Lodge shall organize by "electing its own officers, and when organized shall be *supreme* in the Order and shall possess *full legislative and executive powers.*" (*Part III., Article I,, Section* 8, *Constitution of the Order.*)

The right to legislate on any subject affecting the interests and welfare of the Order cannot be questioned. District Grand Lodge No. 7 has never before doubted it.

In each of the Conventions of 1874 and 1879, it introduced elaborate endowment laws through its distinguished Secretary, the late Bro. M. Ulman.

The agitation created in most of the Districts in consequence of a want of understanding of the principles underlying the Endowment system, and the danger arising from imperfect and unsound laws to the honor and integrity of the Order and the Jewish name, through the inevitable collapse in the near future of most of the schemes then in operation, made it imperative that the Convention should take action. It passed a *uniform* law for the whole Order, fixing the contributions at a limit consistent with safety, and being a District institution, properly placed its administration in the hands of the District Grand Lodge. Hereby greater security is offered against loss, and the income from investments, an essential factor in the permanency of the plan, is more certainly assured. But it is left optional with each District to establish or maintain an Endowment, under the sanction of the Order, or not. Where then is the invasion in your "sacred, natural and inherent rights?" Where is the interference with the administration of your funds further than "conferring the right" on the District Grand Lodge to administer them, freely and unrestrictedly, to the best interests of every member of the District?

And what is there in this law, now forming a part of our Constitution, that stamps it with the character of a business project, as you repeatedly emphasize, in contradistinction to its benevolent origin; but possibly the fact that it provides for honestly and faithfully keeping our promises to all our brethren?

Surely calm and dispassionate reflection will impress you with the groundlessness of this first complaint, and prompt you to retrace your steps, and to bring your laws, in every particular, in conformity with the requirements of the Constitution.

Ad II.—Why did not a single member of the Grand Lodge ask to see a copy of the printed document, wherein, as has been alleged, the report of Bro. Frankland had been omitted? and why did not the Grand Lodge, which is so sensitive of its own dignity, and properly so, show the respect due the first executive officer of the Order, in asking an explanation and making inquiry as to the truth of the charge, before publishing a supposititious case and bringing it officially before the whole Order, then calling on the Executive Committee for investigation, and "in the event of the facts being substantially as cited," decree in advance the punishment to be meted out to the President of the Executive Committee?

The good old Jewish maxim, "Shomean ben achechem" should be doubly sacred in our Order.

Had the Grand Lodge followed either course here indicated, it would have found that the statements in Frankland's letter were sheer fabrications, without a particle of truth—absolute falsehoods. At the first day's session of the Convention, March 1, 1885, the reports of the members of the Executive Committee were presented by its President.—(*Proceedings, page* 68). They were referred to a special committee, and, by a curious coincidence, the first one noted in their report is the one from the member of District No. 7.—(*Proceedings, page* 113). His full report appears in its proper order in the printed proceedings of the Convention—pages 175 to 179.

Ad III.—The Executive Committee has at no time ignored the lawful authority of the Court of Appeals, nor is there a single case on record, whereby it could be as much even as inferred, that the Order was without an "effective Judiciary."

Whatever difference of opinion may have existed heretofore as to the constitutional limitation of the powers of the Court of Appeals, the Convention, by a clearer formulation of the law, has removed all doubts for the future.

We refrain from further comment. Enough has been said, we trust, to convince you that the action of the Grand Lodge was hasty and unjustified by any cause of complaint presented. Actuated as we are by the sole motive of furthering the progress and welfare of

the Order, we would promptly exercise all the power at our command and every influence we may possess to remedy *any real* grievances in any part of the Order.

But, brethren, before all, keep constantly before you the great aim of our Order to "*unite* the Israelites for the promotion of their highest interests and those of humanity." Consider that you are an integral part of the greatest modern Jewish organization which is destined to extend its branches to all parts of the civilized world, and to exercise a powerful influence for good. In the present conflict of religious views as to questions of creed and dogma, and which divides Judaism into many camps, we present the neutral ground upon which *all* can unite for the practical work of Israel's humane and educational mission. Culture, moral and mental, aid in the movements for the elevation of our benighted brethren in the East, help and support to those oppressed and persecuted for their religion's sake, to conquer civil and religious rights where they are yet denied. Let these be the predominating subjects of your deliberations, devote to their furtherance your talents, your zeal and your labors in the true spirit of "Benevolence, Brotherly love and Harmony," and so you will truly become a "blessing to all nations."

[L. S.] THE EXECUTIVE COMMITTEE.

JULIUS BIEN, *President.*

M. THALMESSINGER, *Secretary.*

New York, April 29, 1886.

This letter the Grand Lodge at its meeting in the City of New Orleans, May, 1886, referred to a Special Committee, whose report was unanimously adopted.

To the Officers and Members of
D. G. L. No. 7, I. O. B. B.:

BRETHREN:—Your Committee on the communication of the Executive Committee of the Constitution Grand Lodge beg leave to report:

We have carefully examined the communication of the Executive

Committee of the Constitution Grand Lodge, and find it contains a full vindication of the charges made against them at the District Grand Lodge Convention held at Selma, Ala., May, 1885.

We observe further, that the charges made against the Constitution Grand Lodge by District Grand Lodge No. 7, were founded upon erroneous reports, which the proceedings show.

We most respectfully recommend that District Grand Lodge No 7 renew its fealty to the Constitution Grand Lodge and its duly elected officers, and frown upon any attempt to alienate portions of our Order, as founded and as it now is, and heartily concur in the sentiments expressed by Districts Nos. 1 and 5.

The several District Grand Lodges, with one exception, promptly complied with the requirements of the revised Constitution.

District No. 1, in special session formulated and adopted, not without considerable opposition, a law placing its Endowment provision on a safe and permanent basis.

District No. 2, wiser than its sisters, had for years put itself on record with a law at once just, honest and enduring.

Districts Nos. 3 and 6, lost no time in perfecting their laws to satisfy every demand of the Constitutional enactment, while District No. 5 had already, in the face of great difficulties and at a loss of two of its oldest lodges, put into operation a sound and equitable endowment law.

District No. 7 had long ago exceeded the minimum limit fixed by the Constitution.

District No. 4, however, absolutely refused to carry out the provisions of the Constitution referring to the Widow and Orphan Endowment Law.

Other matters of importance also demanding its attention, a meeting of the Executive Committee became necessary. It took place in the City of New York on the 23d of May of this year.

It was attended by the president, Brothers Thalmessinger, secretary, from District No. 1; Isidor Bush, treasurer, No. 2; Joseph Bien, District No. 4; Wm. Lowenstein, District No. 5, and E. Rubovits, District No. 6.

The vice-president, Brother Josiah Cohen, District No. 3, was prevented by sickness from being present, and Brother J. Hirsch, through a misunderstanding as to the date of the meeting, failed to appear.

The Committee received the report of the President on the state of the Order, the particulars of the installation of District Grand Lodge No. 8 in Germany, and took action on the various points submitted.

1. Granting a charter for a lodge of the Order to petitioners from Cairo, Egypt, and making provision for its installation.

2. Providing that the ritual, as revised by the committee appointed by the last general convention of the Order, be printed and promulgated.

3. Designating the MENORAH, a monthly journal, to be edited and published by Bro. B. F. Peixotto, as the official organ of the Order, without, however, assuming any responsibility, pecuniarily, nor as to any part of the publication.

4. Directing that District Grand Lodge No. 7 be enjoined to comply with § 3, Article V., Part II. of the Constitution at its next annual meeting, having, under a misconception of the law, omitted to make the necessary provision at its last meeting.

5. That District Grand Lodge No. 4 be informed that unless it carries out and enforces Article V., Part II. of the Constitution, "Widow and Orphan Law," at its next meeting, and not later than February 1st, 1887, its charter be suspended in accordance with the Constitution Part IV., Article I.

6. That the president and secretary of the Executive Committee be authorized and directed to take all necessary steps to give effect to the foregoing acts, and further, to issue a circular to the lodges and members of District No. 4 in sufficient number to place a copy in the hands of every member, explaining the true state of affairs and exhorting them to loyalty to the Order and obedience to its laws.

In accordance herewith the following circular has been addressed to the members of District No. 4 :

BRETHREN :

It has become our painful duty to send the following document to your Grand Lodge:

EXECUTIVE COMMITTEE, I. O. B. B.

To the Officers and Members of District Grand Lodge, No. 4.

At a meeting of the Executive Committee held May 23rd 1886, the state of the Order being under consideration, the following preamble and resolution were unanimously adopted, and the president and secretary were authorized and directed to take all necessary action under the same :

Whereas, The Constitution Grand Lodge, in General Convention assembled in the month of March, 1885, having passed a constitutional amendment regulating the Widow and Orphan Endowment Law in the Order, said law to go into effect April 1st, 1886 (Constitution, Part II., Article V., § 1 to 4), and

Whereas, The several District Grand Lodges having in due time been officially notified of the passage of said law and of the time at which the same had to go into effect, and having been called upon to enforce said law at said time, and

Whereas, District Grand Lodge No. 4 having thus far refused and neglected to enforce said law and to carry the same into effect,

Resolved, That in the performance of the duty devolving upon us, "to enforce and carry out all laws, enactments and resolutions of the Constitution Grand Lodge" (Constitution, Part III., Article II., § 5), we hereby admonish you to fulfil your sacred obligations, to pay due obedience to the constitution and laws of the Order, from which you derive your existence and authority, and that at your next meeting you take the necessary measures by legislative enactment to carry out and to give effect to the said Widow and Orphan Endowment Law, and to officially notify us of your action, not later than February 1st, 1887.

And in the event of your failure so to do, it will become our duty, in compliance with § 4, Article 1, Part IV. of the Constitution, "to suspend your Charter, to notify all the other Districts of such suspension, that they

shall not recognize any documents emanating from, nor have any communication with you, and to place the Lodges of your District under the jurisdiction of the Executive Committee of the Order.

Given under our hands and the seal of the Constitution Grand Lodge at New York, this twentieth day of October, 1886

[SEAL.] JULIUS BIEN. President,
M. THALMESSINGER, Secretary.

The causes which led to this step must be known to you, but the seriousness of the situation with its possible consequences to you all will justify a repetition of the salient points involved.

With the promulgation of the revised Constitution we trans mitted a circular wherein, referring to the constitutional enactment, we said :

The Widow and Orphan Endowment Law, the subject of endless discussion and useless agitation, has received due consideration. This question has been magnified into undue importance, greatly beyond the position originally assigned to it, as a better and more effective mode of providing charitably for the widows and orphans of departed brethren. As a mere speculative life insurance, it has no place in our Order. It is just and right however, that such benevolent provision should be surrounded with the proper safeguards, to secure an honest and certain fulfillment of our promises, and in this view the Convention has disposed of the vexed question, It is left optional with Districts to have an endowment law or not, nor has the amount to be provided for been limited. But a minimum annual contribution has been fixed upon, below which no endowment law can be safely carried out, nor will hereafter be permitted to exist in the Order. Wherever this minimum should be found insufficient, it is left to the respective District to make a proper adjustment adapted to its condition.

It is earnestly to be hoped and strongly recommended, that all Districts will *at once* loyally harmonize their endowment laws with the Constitutional Enactment, and wisely and calmly adopt such measures as will make them safe and permanent, and thereby forever remove an element of disturbance and discord.

Whereupon ensued the following correspondence :

DISTRICT GRAND LODGE, NO. 4,
Independent Order B'nē B'rīth.
SECRETARY'S OFFICE San Francisco, September 28, 1885.

To the Executive Committee of the Constitution Grand Lodge, I. O .B. B

BRETHREN:—The Executive Council of District Grand Lodge, No. 4,

respectfully, but most earnestly, desire to call your attention to the baneful effect which the Endowment Law, as adopted at the late Constitutional Convention, will have upon the Order in this District.

In the Order of B'nē B'rīth, this District, No. 4, was one of the first to change 'the *Widows' and Orphans' Fund*' of old into an '*Endowment Fund.*' Thirteen years ago the stability of the Widows' and Orphans' Fund in our Lodges was seriously threatened; even after reducing the stipends to one-half the amount previously paid by our Lodges to the Widows and Orphans under their care, the funds rapidly diminished, and were becoming depleted to an extent which threatened the very existence, and pointed to the near approaching dissolution of the Order on the Pacific Coast, unless a change were made. Out of that emergency our Endowment Law was drafted and adopted. *It has worked admirably* in this District. After an experience of thirteen years, we are prepared to say that no legislation *but our own* has saved, and we are fully convinced will perpetuate the Order of B'nē B'rīth on the Pacific Coast. This conviction being firmly impressed upon us, we now respectfully submit these propositions:

First—That each Grand Lodge is, of necessity, the best judge of the requirements of its own District, and should be allowed the *sole* right to fix a tax upon its members for any purpose constituting a general measure within the District.

Second—That the Endowment Law adopted at the late Convention and promulgated by the Executive Committee of the Constitution Grand Lodge, if carried out to the letter, will destroy the Endowment system of this District. It is almost unanimously considered objectionable (twenty-seven of the twenty-eight Lodges of this District having so expressed themselves by vote), and its enforcement, should it be permitted to stand as the law of the Order, would scarcely be possible, and would endanger the existence of the Order in this District.

Third—We would recommend that, in conformity with Section 8 of Art. I., Part IV., of the Constitution, the Executive Committee draft an amendment to the Endowment Law, Section 2 of Art. V., Part II., eliminating therefrom the rate of contribution, and submit the same to the Lodges for approval before the end of the present fiscal year.

All of which is respectfully submitted.

Very fraternally yours in B., B. L. and H.,

[SEAL.] D. S. HIRSHBERG, President,

LOUIS BLANK, Secretary.

INDEPENDENT ORDER OF B'NE B'RITH,
Office of the Executive Committee,
NEW YORK, November 5, 1885.

To the General Committee (Executive Council) of District Grand Lodge No. 4, I. O. B. B.

WORTHY BRETHREN:—Your memorial in reference to the Constitutional Widow and Orphan Endowment Law was duly presented to the Executive Committee, at its meeting. Oct. 18th, and earnestly and ably supported by the representative from your District, Bro. Joseph Bien.

But, with this exception, the Committee was unanimous of the opinion that it would be most injurious to the interests of the Order to re-open a question which but so lately, and, after a most exhausting discussion, has been disposed of by a General Convention, and, as will ultimately be conceded by all well-meaning brethren, wisely disposed of.

It has been conclusively proven, and it is understood by every one at all informed on the subject, that the sum fixed upon by the law ($15) is the minimum at which the Endowment provisions can be safely and honestly carried out.

Your District is no exception, and, while you seem to be deceived by the apparent ease with which you have thus far been enabled to make good your promises, it is, nevertheless, an absolute truth that a persistence in your present system, were it permitted, would inevitably lead to a total failure with its consequent disastrous results.

And it was in consideration of such impending danger, and to avert the disgrace to the Order and to the Jewish name at large, which would follow a disruption through a scheme, unsound in its inception and dishonorable in its outcome, that the Convention felt it an imperative duty to establish a safeguard which cannot be overstepped.

Your District has been generous on all occasions when appealed to in the cause of charity. It is, therefore, but reasonable to assume that it will be *just* to its own members, and, by promptly complying with the law, ensure to all its brethren the benefits of the Widows' and Orphans' Endowment.

The method by which this is to be accomplished is left to your wisdom, provided the annual contribution will not fall below the amount required by the Constitution.

Other Districts have shaped their laws in conformity with the constitutional provisions, and we are happily approaching the end of an agitation which has been a hindrance to the pursuit of the higher aspirations of the Order, and in which direction you have already made praiseworthy and successful efforts.

We are confident that good sense, love and loyalty to our Order will

prevail amongst you, and lead you on to a useful, prosperous and blessed future.

With fraternal greeting,

[SEAL.] JULIUS BIEN, President.

M. THALMESSINGER, Secretary.

In the meantime an agitation was instituted in your District by parties who, not for the first time in its history, advocated and counselled rebellion. Lodges were harangued, the press was called into requisition, and in the absence of better arguments the attempt was made to create hostility between the different sections of the Order, and the Executive Committee and its officers were treated to a heap of shameful abuse and villainous slanders which could find place only in the columns of a publication void of principle and decency, catering to the low instincts of the vulgar.

To encourage the loyal members of the Grand Lodge and to aid their efforts in behalf of the best interests of the District, we sent this letter :

To the General Committee of District Grand Lodge, No. 4, I. O. B B.

WORTHY BRETHREN :—In our last official communication, as well as in the printed circular we issued shortly after the adjournment of the General Convention, we endeavored to show, that, considering the difficulties surrounding it, and the diversity of interests involved, the Convention had wisely disposed of the vexed "Widows' and Orphans' Endowment" question, by the adoption of the general law, which now forms part of our Constitution.

That the Convention had the power to legislate on this or any other subject affecting the interests of the Order, can be questioned by those only, gnorant of our Constitution, which provides :

Part III., Article I., Sect. 8, that the Constitution Grand Lodge "when duly organized shall be *supreme* in the Order, and shall possess *full* legislative and executive powers."

The Convention held in March last, was lawfully called, *duly organized* and all the lodges of your District were entitled to representation, and those who chose were so represented by lawfully elected delegates, who participated in the business of the Convention by their voices and votes.

We do not propose to discuss the question any further, but merely to call your attention to the fact that the law leaves it *optional* with the Districts to *establish* or *continue* an Endowment or *not*, but no Endowment law will be permitted to exist in the Order and under its sanction, except such as is based on the provisions of the Constitution.

We feel called upon to make t ese remarks in consequence of information received through trustworthy sources, and through items published in the Jewish press, that sentiments have been expressed in your District before the members of the lodges, disloyal, untrue, and deceptive, inciting our brethren to disobedience of the law by false and unfounded promises of immunity for rebellious acts, and by malicious, slanderous statements, to create dissensions amongst the different Districts of the Order. We, therefore. urge upon you to counteract such evil influences, and contradict emphatically the falsehoods and insinuations referred to, to uphold the law fearlessly and manfully; and you may be assured of the firm support of the constituted authorities of the Order, and the approving sympathy of its loyal members.

The Executive Committee of the Order will do its duty under all circumstances, and you can assert without hesitation, that any infraction of the law will most assuredly be followed by the consequences stated in our laws.

At the same time occasion has been taken to asperse our ritual, and to detract from its Jewish character. We are at a loss to understand this, or to assign a motive for so base a perversion of truth. One need but read the introduction to our Constitution, and the lessons imparted by our ritual to be impressed with the spirit of the noblest aspirations of Judaism, and its great mission. To unite our co-religionists in all parts of the world, without regard to their individual beliefs, in the effort of elevating the moral and intellectual character of their race; to defend their rights—political and social—is our aim. The better to pursue this great mission we are anxious to remove every obstacle, and to allay all agitation diverting our energy and attention.

Go forth then, beloved brethren, into the camp of our people, give our greetings to our brethren, and proclaim words of truth and love to them. Visit your lodges and enlighten them, so as not to be misled by designing demagogues, who, for reasons best known to themselves, push forward the Endowment question as the principal object of your labors, and through it, disturb the peace of your District, undermine its welfare, and will ultimately bring suffering and misery on the heads of poor widows and innocent orphans, and disgrace on the Order and the Jewish name.

May God be with you in your endeavors, guide you in restoring harmony throughout your District, and bless all our brethren with wisdom and peace.

With fraternal salutation,

JULIUS BIEN, *President*,

M. THALMESSINGER, *Secretary*.

[SEAL.]

The Grand Lodge met January 24th to 27th, 1886, and its president, Bro. D. S. Hirshberg, thus loyally, ably and forcibly discussed the question in his message :

We must enter upon the consideration of this important subject, with a full knowledge of all its details and history. Our observation must not be superficial. In legislating on the Endowment a duty is imposed upon us, in the discharge of which, we must call to our aid our best thoughts and opinions.

Let nothing of prejudice actuate you in your deliberations.

Banish from your minds all ideas that the Constitution Grand Lodge contemplates a raid on your surplus, or that it has for its object the destruction of your Endowment.

Be not deluded into the wild and chimerical belief, that the higher body will not adopt measures for the enforcement of its enactment, because of the financial aid received from California.

Dispel all such fantasies. They are but the creation of minds, the possessors of which, were we to blindly follow their leadership, would steer our fraternal ship to destruction, and we would behold the wreck and ruin of a once prosperous fraternity, its honored reputation brought into disrepute, and a foul blot put upon the untarnished Jewish name.

The right of the Constitution Grand Lodge to legislate upon this provision of the law, has been called in question, and I desire for a moment to discuss that right. Our Order, in the regulation, administration, control and execution of its affairs, is framed after the manner of the Government under which we live, and whose blessings we enjoy.

The Constitution Grand Lodge is our National Legislature, and its decrees are final and absolute.

The Constitution Grand Lodge possesses that right from the very nature of things.

It is the highest legislative and executive body in our Society.

It is the source of strength and power.

It is specially invested with supreme privileges and rights by the language of the Constitution, except insofar as the rights of District Grand Lodges and subordinate lodges are reserved.

Every member of this Order has subscribed to the principle of obeying th laws, enactments and resolutions of the Constitution Grand Lodge. Every member upon this floor to-day has reiterated that principle upon being installed as President of his lodge, and here again, upon his introduction as a Past President, has he reaffirmed it.

Dare any State of this country give expression to the rebellious thought, that it will not comply with the enactments of Congress ?

Such position on the part of a State would at once be construed as nullification, a principle at once abhorrent and dishonorable.

The mode of procedure, advised by those opposed to the law, is non-compliance. Non-compliance, I take it, is but the twin brother of nullification. They are synonymous terms. The difference, if any exists, is that one is positive, and the other negative. Nullification or non-compliance are but the first steps toward rebellion.

The right claimed in behalf of a State to nullify or make void, by its sovereign act or decree, an enactment of the General Government which it deems "unconstitutional" has long since been exploded, and is a doctrine of the past in this country. If there was a disposition on the part of the Constitution Grand Lodge to remove the Endowment system from the Order, there might be some justification for the expressions made and indulged in. Such is not the case, however. The reverse is true.

The intention of the Constitution Grand Lodge as clearly expressed, is to make our Endowment strong, lasting and perpetual—to make it permanent and secure, to prevent the Order from being brought into disgrace because of a possible non-fulfillment of our obligations.

I have no doubt from what I have heard said by representatives to this body, on the floor of their own lodges, that something looking in the direction of non-compliance will be attempted here.

It has been said by some, that if there are any rebels in this District, I have made them by reason of my expressions.

I have no hesitancy in repeating here what I have said before, that he who stands sponsor for a theory so outrageous as nullification is but little less than a rebel. Rebellion means the dismemberment and destruction of the fraternity in this District; a result that would be deplored by all, but which, nevertheless, I believe, will be the outcome, if the advice of some so-called leaders is heeded. Let us view the situation calmly; let us see what can best be done to preserve the integrity of our District, and at the same time comply with the enactment of the highest legislative body of our Order.

Would it not be the part of reason and good judgment for us to so shape our legislation on the question, that we may be enabled to strike a happy medium, and adopt a policy controlled by conservatism and sound discretion.

In this view I respectfully, but earnestly, commend to your consideration the amendments to the General Laws of this District, hereinbefore referred to.

Some extremists will, no doubt, oppose, with all vigor and force, even this conservative suggestion.

At the next session of the Constitution Grand Lodge, District No. 4 will have about one-tenth of the entire representation to that body. Would it not show wisdom and good judgment for us to bide our time, to wait patiently, and if we have wrongs to redress, to do it in the proper and legitimate way?

If it be found necessary then to make an effort for remedial legislation, let us present our grievances, and suggest such changes as may be deemed necessary, and I am reasonably certain, that if our course be just, our petitions will not be disregarded.

Would it not be well in the meantime to so legislate, that the existing disparity between regularly constituted authority and this District be to some extent reconciled and harmonized? It seems to me that it would.

This, my Brethren, is a serious moment in the history of this District. Our duty here, as members of a great fraternity, devolves upon us a weighty responsibility. We must come to the discharge of that responsibility, without passion and free from anger. We must bear in mind that upon our decision hang the principles of loyalty, fealty and love on the one hand, and the evils of non-compliance, rebellion and disunion on the other. Should the latter obtain, all the consequent ills of isolation, disaster and ruin will inevitably be our lot. I do not believe that I have overdrawn the picture. I feel it to be my duty to point out to you what I honestly believe will be the result of unwise and injudicious action on our part.

It will be urged by those who advocate the reprehensible views already referred to, that the Constitution Grand Lodge has no legal right, under the laws of the State, to legislate on the Endowment, and that successful opposition thereto can be made in the Courts. I sincerely hope that no such procedure will be adopted by this body. I trust that it will never be recorded of the I. O. B. B. that it resorted to the public tribunals for the settlement of its disagreements.

All our questions can be settled to the satisfaction of our membership within the Order, and without the necessity of resorting to undue publicity in the arbitration of our difficulties.

These reflections are not the dream of a theorist, but are suggested because of expressions I have heard in lodge rooms while lodges were in session, and because of the action of some of the lodges, in binding their delegates to a forced line of policy, in opposition to the enactment of the Constitution Grand Lodge.

I have satisfied myself upon these points, and possessing knowledge of the matters above referred to, I here speak of them. In this regard I will say, that the judgment exercised by the lodges in instructing their delegates to oppose legislation, is, in my mind, ill advised.

Enslavement of the mind and reason is the worst and most detestable form of servitude.

A man who is bound and fettered so that he is not permitted to employ the reasoning faculties given him by God is unable to fairly and impartially legislate and pass judgment upon an important matter.

We meet here to legislate according to the weight of argument, and if that is not true, we had better disperse and permit the lodges to enact the necessary legislation.

Would it not be well for us, while we are indulging in wholesale denunciation of others because of impending danger, to look around and ascertain if the trouble is not of our own creation?

I believe that the difficulties that we are likely to encounter can more properly be attributed to our own lack of judgment, in raising our Endowment from $1,000 to $2,000, than to any action of the Constitution Grand Lodge. If our Endowment had been permitted to remain at the former sum, there would be no clash to-day between the constitutional authorities and District No. 4.

Is there any reasonable man on the floor of this Grand Lodge, who will assert that $15.00 is a high rate for a guarantee of an endowment of $1,000? I think not.

It has been asserted that the compromise measure herein suggested is not constitutional, and hence it would be folly on our part to adopt it.

The opinions of some of the best authorities in the Order have been consulted, and they express unbounded confidence in the constitutionality of the proposed amendments. I have elaborated and given my views at length, because I have given the subjects commented on close application and serious thought. I believe that I have suggested a mode of procedure which, if carried out, will bring us clearly within the provisions of the enactment of the higher body, and will at the same time prove acceptable to the members of our District. I ask you to consider the subject as I have considered it, calmly, dispassionately and deliberately. Let us make haste slowly. Let wise counsel prevail. Approach the great question with caution, legislate upon it with wisdom, so that, when our labor shall have ended, we will at least have the consciousness of having done our duty to our Order and to ourselves.

I appeal to you by your years of devotion to this great fraternity, by the hopes you have for its future, by your desire to see it become one of the permanent institutions of our country, to stand firm, stand by those who have stood by the Order in its struggles and in its triumphs, and make strong the hands of those who have piloted the institution through all these years of success. I think I see through the clouds that lower, the bright rays of sunshine beyond. I can behold the haven of peace and prosperity which we may be enabled to reach, if we are but controlled by moderation and discretion.

His arguments fell flat, his wise counsel remained unheeded, the small band which rallied to his support were overwhelmed by loud-mouthed demagogism, and rebellion carried the day. The Constitution was flagrantly violated, and with unparalleled effrontery the lawbreakers claimed still to be loyal members of the Order.

It is deplorable to find members of a Grand Lodge, the representatives of the District, dishonoring themselves by violating their most sacred obligation, the obligation they voluntarily take upon themselves on entering the Order, and again when accepting the office which qualifies them to become members of the Grand Lodge and once more when taking their seats in this body, "*to obey and enforce the Constitution and laws of the Order*." Laws not emanating from a dictatorial, autocratic body, but the deliberate expression of the representatives of all the lodges and members of the Order. The right of any dissatisfied member to withdraw from the Order cannot be denied, but as long as he claims membership he is bound by his solemn pledge which, to men of honor, is as binding as their oath.

Exercising the discretion with which it is invested, the Executive Committee did not at once proceed to extreme measures, trusting that a true statement of the facts and due, earnest reflection would bring on the second sober thought, dispel falsehood and deception, and lead you back to the path of honor, prosperity and usefulness in our great Brotherhood.

On all of you brethren falls the disgrace the Grand Lodge has brought on the District; *you* elect its members in your lodges, and as the time is approaching for a new election, it will behoove you to send only such brethren to the Grand Lodge as have by their past conduct and services given evidence of their devotion to the principles of the Order, true law-abiding sons of the Covenant.

Now, disregarding all other considerations, let us look a moment at this question, which ostensibly has given rise to all this trouble, and see what possible injury can come from a strict compliance with the law.

The Convention, counseled and guided by the best informed of its members, fixed a minimum of annual contribution at which an Endowment law could honestly and justly be maintained.

The rebellious element in your District claims that this is too great a tax for the purpose. Leaving all malicious and scurrilous statements as irrelevant out of the question, they have given no valid reasons for such an opinion, and every person at all informed on the subject must pronounce it absolutely erroneous.

But admitting for argument's sake that your present contribution is adequate to an honest fulfillment of your promises to all

the members of the District, young as well as old ; where, then would be the harm of paying more than is really necessary by complying with the present law, and until it could be abrogated or changed by the next Convention, on your showing its fallacy? Who would receive the surplus and control it but yourself, and if the law should be repealed or modified could you not receive back each his individual share of such supposed surplus, or could it not be applied to meet future contributions until it were exhausted?

But you may rest assured that stern necessity, more powerful than any arguments, will ere long convince you of the correctness and wisdom of the law enacted by the Convention.

Brethren! It is more than thirty years since the Order has been established on the Pacific coast, and after all our efforts and labor during these many years shall it be said that you have no higher perception of our aims and aspirations than obtaining a cheap life insurance!

Look all over this broad land and even across the Atlantic and see the progress and development of our Brotherhood, and its influence on the culture and elevation of our race.

We will cite the words of one from your own midst ; listen to what our Reverend Brother, Dr. Falk Vidaver, said before Ophir Lodge at the celebration of its thirty-first anniversary:

The Order B'nē B'rīth has stood for forty three years like a sentinel guarding and protecting Israel's name in this country. The Order B'nē B'rīth has been like a monitor, reminding us of being Israelites not merely by theory, but by practice. The Order B'nē B'rīth has taken upon itself to propagate the great truth, namely, that all Israelites are such irrespective of their different nationalities and birthplaces. While in other societies, even in the synagogue, discrimination is made between Bavarian, Polish and other Israelites, as members of B'nē B'rīth they all meet under one roof and entertain allegiance and fealty towards one another. The Order B'nē B'rīth has always extended charity, not only to its members, but also to others. Several years ago, when a cry of anguish and distress reached us from our brethren of Roumania, it was the Order B'nē B'rīth that made strenuous efforts to alleviate the suffering of those unfortunate Jehudim. And to whom else are we indebted for the Jewish Orphan Asylums in the United States, where poor fatherless and motherless waifs are being cared for and watched over—to whom else, but to the B'nē B'rīth Order? Who else has called into existence the sublime institutions, the homes where the wish aged, infirm and helpless are enabled to spend the remnant of their

lives in comfort and ease, but the Order B'nē B'rīth? This Order may therefore proudly raise its banner aloft, unfold it and waive it in the face of the world, for on that banner there is engraved in golden, indelible characters, that heaven-born motto: "Benevolence, Brotherly Love and Harmony." This holy trio, these great virtues which have always formed the most eminent features in Israel's character, were, are, and ever will be, the guiding stars of the B'nē B'rīth Order.

And from an association with such a record and with such lofty purposes you are to be cut loose by the machinations of men who cannot be actuated by good and laudable motives? Ponder well over this, have a care whom you choose to follow as guides and leaders. Examine into their history as members of the Order, what they have done for its good, for the elevation of their brethren and their welfare. Moreover, examine their lives and actions as men and citizens, and judge them by the reputations they bear in the communities wherein they live; and finally, ask yourselves whether in the ordinary affairs of life they would command your trust and confidence.

Be governed by these tests and by them select your advisers. Consider calmly and dispassionately what is asked of you and what consequences are involved, and manifest by your action that "Brotherly Love and Harmony" are more to you than a hollow phrase.

May the All-wise enlighten you and direct you to the path of right and truth.

JULIUS BIEN, *President*,
(L.S.) M. THALMESSINGER, *Secretary*.

NEW YORK, October 20th, 1886.

The committee on the revision of the Ritual, appointed by the last Convention "to make such verbal changes as they may deem necessary and changes in the opening of lodges consistent with the preamble of the new Constitution," completed its labors and submitted its work to the Executive Committee, and with its approval was printed and distributed amongst the lodges to take the place of the former edition.

Although the work was well done within the limitations prescribed and is a decided improvement in many respects, it shares the fate of all preceding attempts to produce a Ritual acceptable to the whole Order.

Perfection is not claimed for the present work, and every earnest, well-meant criticism and any proposition for its betterment should and will receive respectful attention and consideration. But it is certainly reprehensible and to be condemned, when, for the sake of cheap notoriety, brethren, who otherwise cling so tenaciously to the secrecy feature of the Order, rush into print and publicly ventilate their poor wit to throw ridicule upon a work of men, learned, devoted to the cause of our Brotherhood and honored and respected in and out of the Order, and which work, if anything, should be held secret. Let the fault-finders prove their superior wisdom and ability rather by producing something better and greater than what we now have, and the Executive Committee will only be too happy to submit it to the lodges for their acceptance, may it emanate from a District, a lodge or an individual member.

On the 3rd of September, 1854, a proposition was laid before the Constitution Grand Lodge, then in session, to establish an organ of the Order. At that time there existed only thirteen lodges with 2,000 members divided into three Districts. It was not for want of interest or intellectual life and enterprise that the plan failed to receive the approval of the Constitution Grand Lodge. Then the Maimonides Library already flourished in District No. 1. District No. 2 was engaged in the preparation of forming a literary society, and District No. 3, with only three lodges and 256 members, had in contemplation and ultimately succeeded in building a hall, "the principle object being to have a library and reading room for the use of the brethren."

But it was wisely concluded that there was no pressing

need, nor financial strength enough at the time for a publication devoted exclusively to the affairs of the Order.

The subject, however, did not lay dormant. Over and over again it was revived in Conventions until at last, after thirty-two years of its first inception, we are in possession of an official organ.

Its great need has been manifest for years to the majority of our brethren, and it devolves upon them now to give it their hearty support, literary and financial, to crown an otherwise hazardous individual enterprise with the full measure of success it deserves.

Under the able editorship of our worthy brother, B. F. Peixotto, the MENORAH is destined to become the medium of interchange of views and opinions among our brethren, to allay petty jealousies and prejudices; counteract misrepresentations and aspersions from without; to impress more deeply upon the minds of all the brethren that they are parts of one great brotherhood, that Districts are mere incidental divisions for the better administration of the laws and the satisfaction of local needs; and, finally, to bring more prominently into the foreground, the higher mission, the idealistic aspirations of the Order.

While numbers do not necessarily imply strength, and while a society like ours must be judged by its effective work and by its direct or indirect influence on the community at large, I must notice the fact dwelled upon by several of my colleagues and in some of the District reports that in the past year the Order in this country has not gained in membership, and in some Districts it has even been diminished. To account for this state of affairs various reasons are assigned and remedies suggested.

As most losses have occurred through suspensions for non-payment of dues, Bro. Thalmessinger finds very truly as a principal cause that the time has come when men who joined us and other associations for mercenary purposes only, for the sake of the endowment and other benefits, find it impossible

to bear the taxes necessarily imposed on them, and so drop off. This is a weeding out of a useless and undesirable element.

The President of District No. 1, taking similar ground, says : "Many of our brethren think that the burden imposed upon them becomes too heavy. The fact cannot be gainsaid, but the fault lies with these very brethren. The desire to provide for their widows and orphans caused these brethren to affiliate with many organizations, and the expense necessary to maintain them in good standing in each is, indeed, in many cases, too burdensome. But what right has a poor man, earning but small wages, to procure a large amount of life insurance for the benefit of his widow, causing him an expense of almost all he earns, starving his family while he is living to leave it riches after his death. We fulfil our duty by leaving our widow a reasonable sum, according to our circumstances."

Bro. Bush quotes from the message of Bro. Jacob Fürth, President of District No. 2 : "If numbers alone were to determine the progress and prosperity of our Order, I would not be in a position to make a favorable report for the past year ; but, inasmuch as the acquisition of members, no matter how desirable that may be in itself, is not the main object for which we strive, I am inclined to believe that the year has not been fruitless or barren of good results. The Order, having absorbed a very large proportion of the best element of our population, has left but a limited number to draw from of the prescribed ages, and the stringency of the times, the indifference and materialistic tendency of our age—the deliberate misrepresentations of some and the want of proper appreciation by others of the aims and objects of our Order—are, in my humble opinion, among the leading causes that have retarded its numerical growth ;" and adds the clause : "The aspersions and vituperations persistently cast upon the Order and its devoted chief officers and representatives by certain peevish journals and even pulpits," but expects "these

causes will be partly overcome, partly removed, in the near future."

Bro. Josiah Cohen emphatically says: "The inducements of other societies, affording equal insurance at probably lower rates have influenced, alas! too many in losing sight of and sacrificing every nobler purpose of the Order on the altar of a personal and pecuniary benefit. The origin of our Brotherhood breathed a loftier sentiment, aimed at a higher and nobler purpose than insurance, and the echo of its principles as then announced reverberates throughout the length and breadth of these United States, from the grand institutions of charity and intellectual improvement which have been founded by our Order, or nourished and sustained by its co-operation.

"Let us not forget, the great evil of to-day is the phantom that has been born of a false theory in reference to the mission of our institution. We are united for our common defence, for our mutual social and intellectual advancement, for the propagation among all people of those great principles of humanity and liberty which ushered us into existence and not for insurance benefits, which are, and ought to be, subsidiary and secondary to the primal objects of our Brotherhood, as recited in our preamble. The brother who disputes these facts is sadly deficient in the history of the Order," and, he might have added: "And unless capable and willing to be taught better, has no place in it."

Brother S. J. Straus, President, and the General Committee of District No. 3, express their opinion as follows:

"The discussion, excitement and consequent disquietude arising from the unsettled state of the endowment systems throughout the Order has been spread before the public. This evidently produced a feeling of distrust and hesitancy on the part of many who might have been inclined to join our ranks, but who prefer to await the course of events before doing so, a condition of affairs that is but a natural sequence. We are the more inclined to this belief from the fact that no

new lodges have been instituted during the year 1885 in any District of the Order, except in Germany, while the membership has decreased in several, if not all, of the Districts in the United States.

In a great measure the disturbing element in our midst will now, in all probability, be at rest, and we may hope for a renewal of accessions to our Order."

My colleague, Brother J. Hirsch, as President of District No. 7, takes occasion to say in his message :

"There has been, as usual in late years, a diminution in membership, and, as I have stated, some plan should be adopted to give currency to our aims and principles ; to arrest the progress of dissatisfaction in our midst ; to combat popular error ; and to secure the co-operation of our co-religionists.

The union of Israelites on the broad platform of our Order is an inspired mission, and commands for its accomplishment a combination of effort, and a concentration of purpose.

When the mighty Mississippi scattered its wondrous forces, and fed its substance to torpid bayous and wasteful outlets, a little sandbar barred its pathway to the Gulf; but when the genius of Eads bound its swelling currents to a single channel, its ponderous volume swept away the weak impediment and plunged proudly into the sea.

And thus when we dissipate our strength and divide our allegiance among competing guilds, the destined goal lies concealed in the haze of distance, but with energy and zeal and will linked to a common service, the Independent Order of B'nē Brīth will grow and flourish, until its grand proportions challenge the admiration of mankind."

It will be seen that the main obstacle to a numerical increase in membership of the Order disclosed in the foregoing opinions is the multiplication of societies offering delusive advantages in the way of cheap Life Insurance. I have called attention to this evil in my message to the last Convention :

* * * "Many of our brethren have affiliated with other Jewish societies offering endowment benefits similar to our own, and for no other apparent purpose than to secure a larger amount of cheap life insurance. The burden thereby assumed has proven too heavy for many. Hence the outcry against onerous taxation and the constantly swelling list of suspensions for non-payment of dues."

A radical remedy, of the utmost benefit to all parties interested, can be found only in the consolidation of all Jewish Orders which, and from higher motives, I have repeatedly urged and recommended. In the message, from which I have already quoted, will be found:

"Upon a former occasion I have spoken of the desirability of uniting Jewish societies in this country whose objects, as far as I can learn, are identical with ours, and have expressed my deep regret that the Israelites of America should be divided into so many camps, frittering away their energies at a time when it is more than ever necessary that they should present a united front in the movements and world-wide enterprises which are being made for the advancement of the good and welfare of their brethren and while so much remains to be done."

The Convention, in full accord with this idea, adopted the resolution offered by its committee:

"We heartily approve the sentiment expressed in regard to bringing about a consolidation of the Jewish Orders, recognizing that a great deal of time, money and usefulness is frittered away which, if united, would lead to greater and more satisfactory results; and we recommend that the Executive Committee be empowered to formulate a plan to that end, and to lay the same before the lodges of the Order for the purpose of arriving at their wishes."

No steps in this direction have as yet been taken by the Executive Committee, the immediate necessities of the Order requiring its exclusive attention. The problem, a serious and complicated one, will, however, receive due considera-

tion at a no distant date, and while not unmindful of the difficulties in the way of its accomplishment I have strong hopes of the ultimate consummation of this great and desirable project.

A new life has, however, been infused into most Districts. Frequent visitations by the officers of the Grand Lodge to the lodges, their encouraging and inspiring addresses, social gatherings, lectures, festivities and entertainments of a high order have already shown marked effects and give promise of great results. And I can conscientiously say that we have every reason to be gratified with the present status of the Order. Our great charities are nobly maintained, intellectual and social progress is manifested everywhere, and if some dry leaves, or even a decayed limb should drop off, the tree will live and flourish and drive new branches ; it is deeply rooted in fertile soil ; storms may sway or bend it but it will withstand them for ages to come.

At its Home in Yonkers District No. 1 supports forty aged and infirm inmates, and extends to them every comfort to gladden their remaining years. The management of the institution is all that can be wished for.

The Maimonides Library with its twenty-seven thousand volumes, nearly five thousand registered readers and forty-eight thousand circulation is doing invaluable good. It is to be hoped that the suggestion of Brother Thalmessinger will be entertained and a regular course of lectures be instituted, as in former years, when they constituted an important feature and produced excellent effects. Happily, we have a number of talented and able brethren who will be found willing to aid the execution of such a scheme.

Brother William A. Gans, Chairman of the Executive Committee on Intellectual Advancement, gives valuable information on the intellectual life and activity in the District :

"The many entertainments given by the lodges, in

which literary and musical exercises have been the predominant features, leads this committee to conclude that its efforts have not been spent in vain.

"The gatherings of this nature have been multiplying annually, and the nature of the exercises cannot but be fruitful of good results, aside from cementing of the social relations that have existed, and the opportunities afforded for the formation of new associations and friendships. The lectures, essays and recitations exert an influence upon those who participate that tends to educate and enlighten them ; to these may be added the musical exercises which exert an influence upon the mind none the less strong than the other features referred to.

"The report of the Committee on Library, to which is attached the report of the librarian of the Maimonides Library speaks for itself; of course the report deals mainly in statistical matter. An analysis of these figures by the thinking mind cannot fail to excite attention. The results achieved by a library, its influence upon readers and the circle in which they move, it is difficult to even estimate. * *

"That the Maimonides Library is not a small factor in the community in which we dwell, the figures in the report display fully. Those familiar with educational matters will readily understand the meaning of a circulation of 50,000 volumes per annum. * * *

"The best evidence of the usefulness of the library is its own record, showing that nearly five thousand members of the district are themselves, or by members of their families, making use of it.

"This shows that it fills a void, and this is the best argument in its behalf. Aside from this it must not be forgotten that though the 'higher aims' which the Preamble refers to are frequently treated lightly, they form, nevertheless, the sheet anchor of the Order's stability. Men now are allied to the institution who would not give their time and labor in its behalf if it is to sink to the level of an ordinary insurance as-

sociation or a mere benefit society. While the benefits conferred in a material direction upon the members and their families are deserving of the highest approbation, and call up the noblest feelings, it should not be forgotten that the intellectual culture and social advancement of our people was more particularly the lever that raised the Order of B'nē B'rīth to its present position, and made it instrumental in exercising an influence immeasurable upon the Jews of America.

"Let us, therefore, remember the object of the founders of the Order, and unite with a hearty good will for our families, for our children's sake, if not for our own, to carry them out."

The Grand Lodge, at its last meeting, pledged its support to the Hebrew Technical Institute of the city of New York, and as the subject is of the most far-reaching import, and should receive earnest consideration and emulation in every District of the Order, I deem it proper to give in full the report of the committee, which, with its recommendations, was unanimously adopted :

"Your committee, to whom has been referred the communication of the officers of the Hebrew Technical School endorsed, as we are informed, by the President of our Order, Bro. Julius Bien, has taken this important subject into serious consideration, and now have the honor to report that while we have been unable, on account of being required to report at this session, to inspect personally the said institution or its workings, yet, judging from the letter addressed to the Grand Lodge and the address of Bro. Leipziger, it appears to us that the object is in every way a laudable one.

"The aims and objects of our organization have found practical expression in various praiseworthy features and in the founding of a number of institutions of which we have every reason to be proud, and which will stand as lasting monuments, perpetuating the charitable spirit of our people, and its historical mission of carrying light. love and tolerance unto all parts of the globe.

"And yet it is a true and undeniable fact that the aid we

extend to the sick, the old, the widow, the orphan, the helpless and the hopeless, represents, at best, but a temporary relief, or perhaps a relief that comes too late in most cases to lead the beneficiaries back to a solid and continual state of true happiness and contentment.

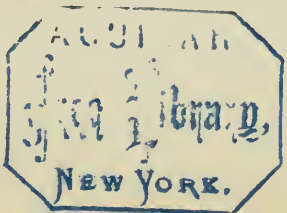
"Again, it is equally as true that the knowledge and the culture which an *adult* may acquire by the perusal of such instructive books as our libraries may happen to offer, or which lectures of a higher order can impart, will never fill entirely the *void* that exists in the education of those who, in their youth, were deprived of the *golden* opportunity of preparing themselves sufficiently and properly for life's perpetual battle.

"But as 'the mill will never grind again with water that is past,' so these opportunities once lost will very rarely return unto us.

"A renowned German writer has truly said: 'Glücklich ist, der in der Jugend Tage hinabgestiegen in die tiefen Schachten der *Kunst.*' 'Fortunate is he who, at an early age, knows what ART is.'

"What lesson, then, do these facts teach us? What steps are we thus admonished to take, in order to prevent *our* children effectively from becoming the slaves of circumstances, against which *we* may now be in a position to shield them!

"Brethren! The answer thereto is before you in the purport of the very letter referred to this committee. *Here* is an institution, *the Technical School of the City of New York*, established by men of our own race, and conducted in the interest of our Jewish youth. *Here* they have the great boon offered to them of preparing themselves to become practical mechanics, artists, useful members of society, independent, in after life, of friends and foes. Yes, *here* they will be provided with a wand that will, magic-like, open to them resources of wealth and contentment, forever preventing them from landing, when once old and disabled, at the portals of a 'Home' for the aged, or asking for admission into some charitable institution.


Library,
NEW YORK.

"And yet this new and noble institution, this 'Technical School,' asks naught at your hands but a simple recognition and encouragement; it asks you for no tax or dues to be levied from the members of our District.

"*Free* as the institution appears to be to all, so it is free and optional to one and all to contribute materially thereto or not.

"In view then of all we have herein stated, your committee unanimously recommend to you the adoption of the following points:

'1. That this Grand Lodge recognize in said school a feature fully in accord with the humane principles underlying our Order, and that we earnestly advise our members to place their children on the roll of the 'Hebrew Technical School,' if they desire to avail themselves of its benefits.

'2. That we recommend to *those* lodges who are able and willing to contribute thereto to do so, and also to allow their respective Secretaries to accept individual subscriptions for membership of the 'Technical School,' either under the head of the 'Good and Welfare,' or outside of the lodge rooms.

'3. That this Grand Lodge will be pleased to accept such a representation in the Board of Managers of the school as its laws will allow and as may be agreed on between them and the General Committee of D .G. L. No. 1, I. O. B. B.'"

Truly says Brother S. M. Roeder, the president:

"Brethren, altogether the outlook is favorable. All our institutions flourish and are safe beyond peradventure. Our noble Home at Yonkers will forever remain a witness to our philanthrophic labors; our well-patronized libraries show that our brethren and families love literature; our endowment, made safe beyond all reasonable doubt, must needs, in course of time, show our brethren in faith that B'nē B'rīth is not only the oldest, but likewise the best conducted Jewish organization of its kind in the United States. Put the shoulder

to the wheel and we cannot help but succeed in our endeavors."

Of District No. 2 its president, Brother Fürth, says, and the facts bear him out:

"We have not gained in numbers or in lodges, and yet District No. 2 may truthfully be said to be in flourishing condition. Our membership comprises the best element of our Jewish population; our lodges are active in the discharge of all duties devolving upon them; benevolence and brotherly love prevail, and harmony rules supreme in our councils."

He made many official visits to the lodges of the District, accompanied by eminent brethren, and his opinion, based upon experience, will be of value:

"We were received by the brethren with unbounded hospitality and courtesy, and we found them active, intelligent, fully abreast of the times, ardent and zealous in all that goes to make up the good and true Son of the Covenant. Appreciating, as we all have done, the kindness of the brethren, I trust—nay, I feel—that our visit to these lodges will be productive of good results. I have visited all the city lodges here in St. Louis, and I find that lodges take pleasure and interest in welcoming and listening to the words of Grand Lodge officers. I consider it conducive to the best interests of the lodges and of the Order to have such official visits continued, and I recommend that a further appropriation be made from the funds of this District Grand Lodge to defray the expenses thereby incurred.

"I would also recommend friendly visits by lodges to each other in localities where more than one lodge exists in order to create a social interest in the affairs of the Order calculated to furnish another strong bond between the brethren and the families of the brethren. In my own city I have had a joint meeting of four lodges, and a public installation of their officers. Our lodges have worked conjointly in the matter of intellectual advancement, and I am satisfied that good results were attained by such combined efforts."

The good results have already shown themselves. Lectures and social entertainments have been introduced into several lodges, and their example will surely be followed by others.

At its Orphan Asylum in Cleveland, conjointly with Districts No. 6 and 7, it maintained over 300 orphan children; their excellent state of health, and the fact that not a single case of death occurred during the year, evidence the care and attention they receive and the admirable management of the institution. Their education is equally well provided for, and a number receive technical instruction which will enable them to be self-supporting after leaving the Asylum.

The applications for admission have become so numerous that it became necessary to enlarge the accommodations, and a new main building is now in process of construction at a cost of over $150,000.

District No. 3, one of the two in which a new lodge has been instituted during the year, has made commendable progress. It has liberalized its laws, and it is an encouraging sign to see some of the oldest lodges step forward and initiate measures for social and intellectual development. Its finances are in excellent condition, and in the largeness of its benevolence it is the peer of its sisters. That it has not erected charitable or literary institutions of its own is accounted for by its President, Brother S. J. Straus:

"It should be borne in mind that the Israelites of Philadelphia, the principal city of the District, have kept pace with, if they are not actually in advance of other Jewish communities, rendering it unnecessary for District No. 3, as in other Districts, to found an asylum, a home, a library or school, exclusively for the Order, when all these institutions were already in existence in that city, while the Order was in its infancy, and liberally supported by its members."

And to the credit of the District it must be stated that the principal institution owes its origin to the members of the Order.

District No. 4 is at present under a cloud of evil influences that have temporarily gained an ascendency, which I confidently expect will be of but short duration.

Of its condition the President, Bro. D. S. Hirshberg, says:

"* * * We have had a year of good order and quietude. Substantial and lasting results are preferable to temporary success. Such has been and is our condition."

Its generosity in all charitable matters I have taken frequent occasion to commend. From its fine hall it continues to receive a handsome income which in part is applied to the support of a library of quite respectable dimensions, and if left to its better genius, the Grand Lodge will give practical effect to its president's advice in regard to intellectual and moral advancement:

"In the Declaration of Principles of our Order, none is more clearly defined than that embraced in the caption of this subject. Nothing beyond the establishmeut and maintenance of the library has been done in this District in the direction of the intellectual and moral improvement of its members. This subject presents a wide field for operations, and calls for the exercise of the best thoughts of our most enlightened members.

Much has been accomplished in several of the Eastern jurisdictions in providing substantial food for progressive thought. Lectures and discourses upon subjects of interest to our membership, the people of our faith, and the residents of our State, might be considered as among the objects sought to be attained. I respectfully recommend that this all-important subject should receive the favorable consideration at your hands that the wisdom of this body justifies me in believing it will."

Its Board of Relief for the immediate aid of sick or needy visiting brethren, is unique, the only one in the Order, and its introduction in the principal cities of other Districts would prove highly beneficial. President Hirshberg's words deserve every consideration:

"I regard the Board of Relief as an all-important factor of our organization. The care of the sick and distressed is one of the grand objects of our Order. It is but natural that lodges should give proper attention to their own sick members. It occurs to me, that, however much that may be our duty, it should be considered a higher privilege and duty to minister to the wants and necessities of the sojourner in our midst. In many cases is he without friends, acquaintances or means. Brotherly and fraternal attention bestowed under such circumstances, is a proper fulfillment of our duties and obligations."

Safely guided by the principles and laws of the Order, the District has a bright future before it.

Laboring under great disadvantages, the loss of two lodges by expulsion and consequent harassing litigation, District No. 5 has for all that done nobly. Besides the two lodges formed from the loyal members of the expelled ones it has instituted another.

From its annual report I glean :

"The state of the Order throughout the District during the year has been most gratifying. Peace and harmony have prevailed, the lodges have evinced an ardent desire faithfully to execute the law, and not a single appeal has arisen for judication."

As I have already stated in a former report, this District maintains its orphan children at the Jewish Orphan Asylum in Baltimore, but has collected a considerable fund for the ultimate erection of its new Orphan Home.

I understand that several cities in the District are vieing with each other by voluntary offerings to secure the seat of the asylum, and this generous rivalry will lead, no doubt, to an early accomplishment of the project.

From the message of Brother Adolph Loeb, President of

District No. 6, I cull the following passages, throwing light on the state of the District:

"My heart is filled with joy and gladness * * * gladness at the knowledge that the Order of B. B. has passed another year, leaving in its furrows indelible traces of charity and philanthropy—joy at the conviction that our brotherhood, notwithstanding the apparent apathy of the majority of its members, is yet steadfastly pursuing its original principles of uniting all Israelites in a great humanitarian work.

"In Chicago, besides the two mass meetings, we have had the pleasure of participating officially at many meetings of the various lodges, at their re-unions and festivities, of which there were many. Herder Lodge continues to give during the winter season its regular monthly literary and musical entertainments; Maurice Mayer Lodge improvises regularly the installation of its officers by having a "spread" for its members; Chicago Lodge is now following similar tactics; Jonathan Lodge had a great ball, combining pleasure with charity, as the proceeds thereof went to a brother, impoverished through a long spell of sickness; Sovereignty Lodge also had a very genial entertainment recently, all of which shows, that efforts are not lacking to instil new life and interest into the members, and to draw closer together the bonds of brotherly love. There were also a number of public demonstrations on part of some of our Chicago lodges, which reflected great credit upon the lodges and upon our District. The Montefiore Memorial Services, held at the Chicago Opera House on Sunday afternoon, August 30, 1885, under the auspices of Herder Lodge, and the commemoration of the 100th anniversary of Moses Mendelssohn's death at the Central Music Hall on Sunday, January 4, 1886, under the auspices of Hillel Lodge, are two events which speak volumes of praise for the activity of our lodges, their enterprise and their devotion to the cause of Israel."

Memorial services in honor of Moses Montefiore were held in many lodges of our other Districts, but the commem-

oration of the 100th anniversary of the death of our third great Moses is particularly notable, it having been, as far as I am informed, the only demonstration of the kind in this country.

A poem, written especially for this occasion by the gifted Jewish poetess Miriam del Banco, of Chicago, deserves wide circulation, and I feel justified in appending it here.

MOSES MENDELSSOHN.

BY MIRIAM DEL BANCO.

Once, through a night of darkness and of shadow,
A brilliant star swept softly into sight;
It scattered out its beams like silv'ry lances,
And, in its pathway, left a streak of light.
But, when the rosy blushes of the morning
Broke over earth, the star had passed away;
And yet its light still travels down to mankind
Through endless dawnings of the golden day.

Once, through an age of mental gloom and shadow,
When ignorance and superstition reigned,
When only those upon the heights of fortune
A glimpse of light—of grace and culture gained,
There dawned for Israel a star of glory
Whose friendly beams through doubt and darkness shone,
And led the gaze of mankind to the hill-tops ;—
This star of light was Moses Mendelssohn.

Poor Israel was then despised—rejected!
For prejudice had built a boundless wall
O'er which no tendril of a common feeling
Could twine itself,—no ray of sunlight fall;
Cut from the world,—its gladness and its sorrow—
Poor patient souls, unconscious of their plight,
Submissive with the patience of the sightless,
Whose eyes have ne'er beheld the blessed light.

And then came Mendelssohn ; O God, our Father,
We thank Thee for this blessing to our race,
We, who to-day, in every art and science
Hold an exalted and an honored place !
For only progress brought to us our freedom,
And only Culture, as she scanned the Jew.
Could see and recognize the kindred spirit
That loves the good, the beautiful, the true.

And Mendelssohn it was who broke the fetters
That tyranny had strengthened year by year ;
'Twas he who smote upon the rock of knowledge
And freed for us its water, sweet and clear;
And lifting up our thoughts to vaster issues,
Our fair ideals to heights before unknown,
Stood by our side, a Jew compelling nations
To honor all the race he called his own.

O, when can Germany e'er cease to cherish
The " Nathan Wise " its Lessing's graphic pen
Has drawn in glowing and immortal colors,
And held before the wond'ring eyes of men !
The gentle sage, the friend of prince and poet,
Whose every word ennobled and refined,
Who seemed to stand upon some mental summit
And smile upon the factions of mankind.

Unsightly and deformed the suff'ring body,
But, from the thoughtful eyes and noble face
The glory of the soul shone out in splendor,—
A glowing gem in its translucent case !
And all the earth appeared to him in beauty,
For o'er his heart-strings trembled, even then,
The heav'nly melody with which his offspring
Soothed and enslaved the ardent hearts of men.

O, monarch in the realm of thought and reason !
O, high-priest in the temple of the soul !
Thy hymn of progress, tolerance and freedom,—
Through endless ages shall its echoes roll !

Thou couldst not prove to us that mental culture
And Judaism never are at strife,
Nor show us immortality *more* clearly
Than by the beauty of thy glorious life !

A century has passed on restless pinions
Since death removed thine image from the earth ;
An era of enlightenment and progress
Has taught us to appreciate thy worth ;
Look down and guide us from thy home in heaven
To nobler deeds than we have *ever* known ;
The purest thought—the broader field of action
Should mark THY people, Moses Mendelssohn !

The seventh District directly supports a larger number of charities than any other—the New Orleans Home, the Touro Infirmary, and the Cleveland Orphan Asylum. Of the two former, Brother J. Hirsh, the President of the District, says:

"If the New Orleans Home is not *ours* in the sense of actual proprietorship, it is *ours* in the feeling that our frequent demands upon its resources are honored without delay or question. *Ours* in the conviction that it is a *home* for the widows and orphans of the deceased members of the lodges of District Grand Lodge No. 7.

"It is a perpetual and commanding memorial of Jewish philanthropy, and District No. 7 will continue a willing and devoted contributor.

"The Touro Infirmary also deserves our unfailing support, and full details of the noble work it has performed will be found in the interesting report of its Board of Management, to which your attention is invited."

A proposition to modify its relations to the Cleveland asylum was carried on appeal to our Court of Appeals, and was decided adversely. This decision was loyally and cheerfully acquiesced in. Speaking of this co-operation, Brother Hirsch eloquently concludes:

"In this union our best efforts are consecrated to the

cause of Charity, and Charity regards not District lines, nor is constrained by considerations of advantage or profit.

"This institution is a mighty instrument of charity, and beneath its sheltering roof many children of our departed brethren find motherly guidance and paternal care.

"The sacred fires that light its hearth-stones warm the chilled heart, and impart a glow to the pallid cheek of the defenseless orphan; within the circle of its genial radiance Hope revives, Faith strengthens and Contentment prevails.

"The Asylum is a creation of our Order, over whose destiny we share control, by the right of equal and undisputed sovereignty.

"It is an exalted trust, in the administration of which we serve as the representatives of the dowerless widow and the confiding companion.

"It is an inheritance, vested in us not alone for our immediate kindred, but for succeeding generations of indigent and homeless wards of the B'nē B'rīth.

"A munificent benefaction, powerful for good, impervious to danger, cherished, durable, prosperous, renowned."

Having sustained a small loss in membership during the year, the Grand Lodge appointed a committee to investigate the cause and suggest a remedy. The following recommendations, which will apply as well to other Districts, were adopted:

"They recommend that in each lodge a standing committee of 3 (styled, Committee on Soliciting Candidates) be appointed by the President, whose duty it shall be to solicit proper material for membership.

"That the lodges and individual members be requested to support the organ of the I. O. B. B. about to be issued.

"That we respectfully request the great lights of our Order to visit our lodges as often as convenient, in order to revive the interest of our noble Order."

On the subject of intellectual culture Brother Hirsh remarks:

"Our lodge meetings could be made more attractive, and the highest objects of our organization could be better attained by the appointment in each lodge of a Committee on Intellectual Culture, and by a warm support of their well-directed endeavors to provide amusement and instruction for the members.

"The aid and encouragement of our women should be sought, and we should earnestly strive to faithfully perform 'the work of supporting science and art;' and 'of developing, elevating and defending the mental and moral character of our race.'"

The Grand Lodge adopted the report of the committee to whom the matter was referred, and it would be well if the ideas contained therein were generally carried into practice:

Your Committee on Intellectual Culture beg leave to report:

"That whilst it is of the highest importance to use every effort to spread enlightenment and diffuse progress in the search for the higher aims in life, still it is a difficult matter to devise any fixed plan or system by which this can be reached, owing to the peculiar position and situation in which many of the lodges of the District are placed. A large number of lodges in the country, in this District, are so weak in numbers, and the members live often at so great distances one from another, that to come together for any purpose of intellectual improvement is nearly an impossibility. It is only in cities, in large centres, where lodges of the Order are established, where these efforts can be successfully tried and good be accomplished. And upon these centres of population must our efforts be concentrated to infuse a spirit and desire for these social gatherings, where the inner man is not the chief object to be served, and where the mind can receive that food which fits it for higher aims and objects —where one brother of the Order can meet the other and discuss with him measures to bring into greater relief the beauties of the Order and its teachings and precepts, where they can inculcate into hearts of the young the strong desire and ambition for social refinement and intellectual progress. This end can be attained by lectures on the history of our people by our ministers, and of other learned men on various interesting subjects pertaining to science in

all its branches. The establishment of libraries of good and select works, chosen from the standard literature, be it of the past or of modern date, is also a powerful agent in this work. The cultivation of music, and a promotion of this taste for that most charming of arts, which enters so largely into the amenities of life, is another. And all these can be availed of for the promotion of the desired end without inflicting or necessitating great pecuniary sacrifices.

"In some of the larger centres, where there is but one lodge of the Order, and that reasonably numerous, the task is of the easiest nature. Generally the members of such lodge are the leaders of Jewish society, and hence possess that influence which is so potent for the purpose indicated.

"In cities where there is more than one lodge of the Order, let these lodges combine in the effort to promote intellectual culture, for such centres possess all the facilities to obtain the highest results in this direction.

"But not as individuals is it to be desired that they should act, but as members of, and in the name of, the Order, thus reflecting upon its aims and objects, and thereby shedding lustre upon its sublime teachings of a higher humanity, and thus encourage the young men to swell the ranks of the Order in the consciousness that in it they will find everything that will rejoice the heart, the mind, the soul, and fit them for the duties of life aside of the qualification of the material wants and desires, that enter but too largely into the existence of too many of the younger portion of our people.

"For the purpose of bringing this subject properly before the lodges, be it

"*Resolved*, That a copy of this report be sent to every lodge of the District, and that the President of this District issue a circular to the lodges, calling their attention to this important subject, and strongly recommending to them the initiation of such measures as they may deem expedient for the purpose ; also recommending the appointment of committees to carry out the object."

The Order was informed, at the time, of the installation of District Grand Lodge No. 8, at Berlin, June 22, 1885.

I performed this duty in person, ably assisted by Bros. Isaac Hamburger, of District Grand Lodge No. 1, and Henry Greenebaum, ex-President of District Grand Lodge No. 6. To

these brethren my sincere thanks are rendered. In the absence of a prescribed formula, I endeavored to make this act as solemn and impressive as its importance demanded.

My main object was, of course, to give a clear exposition of the principles underlying and governing our brotherhood, its aims and aspirations, and an extract from my address on this occasion may not be without interest:

"It is to me a source of inspiration to personally carry into effect the resolution of the late Convention of the Order uniting the lodges established in the German Empire into a Grand Lodge.

"The hope which I cherished for its success, ever since the first lodge was established on European soil, is strengthened by the rapid progress of the Order within the short period of its existence here, and since I have been permitted to become personally acquainted with the representatives of the Order, this. my hope, has turned into joyful confidence. I see before me men who, with a zeal befitting such a sacred cause, have taken upon themselves the work of disseminating the Order, and to implant its principles into the hearts and minds of their co-religionists.

"Here I behold enthusiasm and energy going hand in hand, a full comprehension not only of that which the Order aims at, but also that which is inherent in the very spirit of Judaism, which is its vital force.

"Owing to the progress made in all branches of science and knowledge, the old ways and systems of viewing things have been changed, and much to which man had become attached, through the customs and usages of centuries, is subject to transformation. As active co-laborers in, and promoters of, the work of civilization, we can point with pride to the prominent Hebrews who have distinguished themselves in the fields of science and art and of philanthropy, and not less so to the intellectual status of our brethren in all countries where the opportunity of unrestrained development has been afforded them.

"But the process of decomposition necessarily accompanying intellectual reorganization, caused divisions in the ranks of Judaism which threatened to undermine its unity, the very basis of its religious mission. And nowhere did the discord assert itself more than in the United States, and especially at the time the Order was organized.

Jews from all parts of the globe, of all nationalities, and various degrees of intelligence, and adhering to the most extreme religious opinions, met here. Determined measures had to be taken, if the bond that united us from time immemorial, should not be hopelessly severed. This could not be suffered to come to pass if we were to remain true to our ancient mission, and to hold on high the banner of the "One God" amid storm and oppression which beset our path in the New World, and in the new time.

"A centre was found by which the lost equilibrium could be restored. The Order B'ne B'rith was organized. A union was formed thereby, in which all Israelites, regardless of differences in their religious ideas, could join. At the outset, the unalterable principle was laid down to keep out of the Order all questions tending to retard the harmonious labors of the brethren, and especially such issues as divide congregations, societies, and even individuals.

"As a citizen of the world the Jew should find a home here, and learn in the lodge room to demonstrate in his daily life the moral truths of Judaism as being the religion of humanity. In all countries to which the Jews have wandered and where they have settled, they have proved themselves good citizens and subjects, true to the spirit and teachings of their religion, and while in their families, in their synagogues and in their schools they have given expression to the specifically Jewish character, in their daily life and in their social intercourse they desired to be but citizens closely allied to the State, representatives of an elevated moral idea, and to rank as honorable members in the great family of the State and of humanity at large, regardless of difference in nationality and religion.

"To carry out these principles entailed many hard struggles. Separate interests, representing various religious tendencies attempted to smuggle themselves into our ranks, with the view of winning over and using our numerous hosts for their purposes. But in vain! These attempts were repeatedly repulsed, and every convocation of the Order confirmed anew the principle, that as members of the Order we could not have any part in the differences of opinion prevailing among our co-religionists.

"Thus we have grown to a great brotherhood, which uniting various elements and interests, has become an important factor in the practical education and elevation of our brethren to be valuable

and successful citizens in their various walks of life, who reflect honor on the Jewish name.

"But the material objects of the society, also, were not overlooked, and much good was accomplished which without such a union would have been utterly impossible. Many needy ones would have perished miserably without the helping hand of the brotherhood; many tears of widows and orphans were dried—nay, more—the grand charitable institutions to be found in all parts of the United States, munificently endowed and supported, if not directly founded by the Order, in a great measure owe their origin and maintenance to our brethren and our lodges, who have thus practiced the "charity and brotherly love" which we teach.

"But I must emphasize the fact that our charitable work, while it should be pursued with the utmost zeal, is not the main object of our Order. It is, indeed, the practical outcome of our teachings; but that which we strive for especially is to direct and educate our brethren to become useful and loyal citizens and honorable members of society, and to cause their deliverance from the isolated position into which centuries of thraldom and oppressive laws have forced them.

"As a citizen let the Jew be an integral part of the State, knowing no higher interest than its welfare and that of the community to which he belongs, ready to sacrifice life and fortune in its defence.

"As an Israelite, let him hold in veneration the faith of the fathers; in the family let him practice those virtues of true devotion and purity, ever a distinguishing characteristic of our race. Thus only can he fulfil the great mission of proving by his conduct that Judaism embraces the highest human ideal, that Judaism and humanity are identical."

The new Grand Lodge was ushered into existence with the greatest enthusiasm, and the ability, zeal and high character of its members are pledges of a brilliant career in the pursuit of our great aim: *The union of Israel in the work of promoting its highest interests and those of humanity.* The loving kindness, the unremitting care and attention, and true brotherly affection shown to me by my brethren of District Grand Lodge No. 8, during my stay in Berlin, will be

kept in ever grateful remembrance, and be cherished as one of the brightest and happiest incidents of my connection with the Order.

As an immediate effect of the establishment of the Grand Lodge, the lodges in Germany have increased to seventeen, and the membership to about fourteen hundred, with every prospect that the Order will spread in the near future over the whole of the German Empire.

My colleague, Brother D. Wolff, says :

"Whoever has watched with us the rise, progress and growth of the Order in Germany, must be filled with gratitude to a kind Providence for His watchful care over this undertaking, and that His favor may abide with us in the future, is the heartfelt prayer of all who recognize the noble aims of the Order, and know that it seeks to benefit humanity at large, asking nothing from its adherents but unselfish devotion to the welfare of others."

And among other gratifying matters in the District he mentions—

The complete clothing of 120 poor children ; sending thirty sick children to the country ; sending several sick persons not belonging to the Order to watering places.

Generous contributions for the relief of non-members, and other charitable purposes.

Arrangements to promote social intercourse among the members and their families in regularly recurring "Social Evenings.

Lectures on science and art for the benefit of members and their families, who were also given an opportunity to attend lectures on a certain day in each month.

An elegant hall for the meetings of the lodges and the lecture courses has been fitted up in Berlin.

Truly a noble record for our youngest District.

The statistics of the Order, comprising eight Districts, show the total number of lodges to be three hundred and thirty-five, with twenty-five thousand one hundred and twenty-

nine members. The number of deaths was one hundred and seventy-eight—seventy less than during the same period of the previous year. The total amount expended for beneficial purposes was $453,583.24, and there remained an aggregate amount of funds in the lodges of $815,082.54.

In the foregoing pages I have presented, in concise form, a year's history of the Order, its labors and its troubles, its achievements and its hopes.

We have performed our duties to the sick and needy, the widows and orphans, in the true spirit of "benevolence and brotherly love."

Renewed activity is noticeable in all parts of the Order in behalf of enlightenment and culture, and the loftier aim of the Order is better understood and appreciated. If we have not augmented the number of our lodges and members in a greater degree, it will be admitted that however much we desire to disseminate the teachings of our Order, to increase the number of its adherents, it is of far greater importance to have unity of feeling and action amongst our members. Identity of ideas and purposes is the fundamental condition of the success, of the life of our society, and we may safely count a nearer approach to its accomplishment amongst the progressive features of the year.

Difficulties of one kind or another will always present themselves; we have overcome them in the past, and I am confident they will not be permitted to obstruct our onward march in the future.

With a grateful heart for the blessings and the prosperity we have enjoyed, I have the abiding faith that, with the help of God, our Order is destined to live, to extend and to fulfil its high mission.

With fraternal salutation,

JULIUS BIEN.

SIR MOSES MONTEFIORE BART.
IN HIS HUNDREDTH YEAR.

THE MENORAH

VOL. I. *DECEMBER, 1886* NO. 6

MONTEFIORE.*

Somewhere I have seen the picture—
Seen it, maybe, in a dream—
Groups of radiant angels soaring
Upward in the sunshine's gleam;
Watched as through the gates of heaven,
In their arms a form they bore;
And a thousand angel voices
Sang the name of Montefiore!

Somewhere I have caught the echo,
Drifting on till time shall end—
Caught the sound of grief and mourning;
For the poor have lost their friend!
Silent is the voice that pleaded,
Motionless the hand that gave,
And the voice that loved and pitied
Stilled and pulseless in the grave.

Softly rest his soul in slumber!
He was weary, he was lone;
Long ago his household angel
Flitted off to heaven's throne.
Weep no tear, nor bow in sorrow,
Praise the God we all adore,
For He crowned the earth with blessing
When He gave it Montefiore.

* In presenting the readers of the present number of the MENORAH with a lithograph of Sir Moses Montefiore, drawn on stone by the artist who himself painted the portrait of the illustrious philanthropist (now on exhibition at the Corcoran Gallery, in Washington), and of which the lithograph is a copy, we are happy to accompany it, by the kind permission of the gifted author with the poem written about a year after the centennial anniversary of the good baronet's birth day.

Both portrait and poem will serve as a precious *souvenir* to those who may take part in the Great Fair to be held in New York from the 6th to the 18th of this month, in behalf of the Building Fund for the Montefiore Home for Incurables.

Who can carve a fitting marble?
Who can sing a song so grand
That all men shall know his virtues—
Sound his praise from land to land?
All his life is one great anthem,
Is a monument divine,
Where the flowers of blessèd mem'ry
And of love their tendrils twine.

Not with sword or pen or palette
Has the world declared him great;
They too serve who help the stricken—
They "who only stand and wait;"
And they paint unfading pictures,
And they sing immortal songs,
Who defend a weaker brother—
Dry his tears and right his wrongs.

Life, with him, was like a fabric
Of the richest hues combined,
Where his faith was interwoven
With his love for all mankind.
Ah, how many years will vanish
Ere in Israel's ranks once more
Will arise a man of mercy
Like to Moses Montefiore?

Filled—yes filled to overflowing
Was the measure of his days;
God did surely bid the angels
Guard his footsteps—smooth his ways;
And the mem'ry of his virtues
Lingers now, when life is done,
Like the glowing tints of heaven
At the setting of the sun.

God of Israel! May his pleadings
For all mankind at Thy throne
Meet the grace that his petitions
Here on earth have ever known!
When we think of him, we thank Thee—
Sing Thy praises o'er and o'er!
Thou hast given—Thou hast taken—
Blessed be Thou for Montefiore!

MIRIAM DEL BANCO.

HISTORY OF

THE INDEPENDENT ORDER B'NĒ B'RĪTH*

CHAPTER VI.

ANCIENT SECRET SOCIETIES.—THEIR REASON AND OBJECTS.—THE ORDER REALLY SECRET ONLY IN ITS CHARITABLE WORK.

MYSTERY and secrecy are coeval with the appearance of man in nature. Awed at first by the occurrence of great natural catastrophes, which wrought destruction all around him, he gradually commenced to observe and watch, and to find causes for their recurrence. This, however, was the privilege of only a few select spirits; men of great sagacity and of contemplative mind. The masses submitted with powerless resignation to the arbitration of fate, or of the divinity to which they had assigned the dispensation of these forces. Superior minds, naturally enough, became rulers, servants of the Divine Being or beings, and not infrequently were elevated by the people to the rank of divinity itself. Worship, religion and superstition were inextricably mixed together, from which the priests loomed up as presiding and regulating rulers and guides.

However, knowledge could not be kept within the shrines of the temples for ever, though the struggle was severe and of long duration, before the priests of mystery would step down from their powerful throne. The night finally was yielding to the breaking of dawn. Knowledge and science began to spread; religion with mystery as its sole base was replaced by religion founded upon reason, but the priests, the representatives of the religion of mystery, did not relinquish their dominion yet, and other stratagems were found to lead the human mind captive. The infinite, the ineffable, the unknowable was represented as the unapproachable mystery, and only the self-appointed priests were to be allowed to proclaim and interpret His will. Search of know-

* Copyright, 1886.

ledge became a crime, the exploration of the laws of nature eyed with suspicion, and if found clashing with the theories of the priest, the object of dire persecution. The initiated into the ancient secrets and mysteries, the adepts of science formed societies of their own, compact and close, for the better protection of the power which superior knowledge had placed in their hands. These secret societies formed one of the chief elements in the high state of culture attained by the ancient Egyptians, the Hindoos, the Persians, the Mongolians, and are no doubt the prototypes of the secret orders which arose later amongst the western nations, and of which the societies at present in existence are but weak shadows.

However, these ancient societies were the originators and preservers of science and art; and civilization is greatly indebted to them for many of the achievements that form today the basis of culture. The worldly rulers saw clearly enough that the power of the priests, those that were accepted by the people as the mediators between themselves and the supernatural powers, was greater than their own; that these had full control of the people, and naturally enough they made them their allies, and leagued with them for the subjugation of the peoples.

The progress of humanity, however, could only be retarded; it could not be arrested. Invention followed invention, the number of the knowing ones increased outside of the sacred circle, and this increase of knowledge paved the way for the redemption of mankind from the slavery of spiritual and worldly despotism. But this was not accomplished without a long and a severe struggle, and the use of means so effectively resorted to by their oppressors. One of these means was the formation of secret societies by the people. Their tendencies were of a religious, scientific and political character, according to the necessities which called them into life. The Masonic fraternity, though tracing back its origin to a remote age, appears in history towards the end of the sixteenth century, and the chief object was to unite all those who entertained opinions independent of those taught by the various ecclesiastical schools, and of men who, socially

divided by distinctions of rank, station and official position, might meet upon a platform upon which they could all stand, and under conditions where they could all meet on a footing of equality. It is beyond doubt that Masonry has been a mighty lever in the elevation of humanity, and it is equally certain, that without the feature of strict secrecy it could not have lived through all these years of contest, strife and revolution, nor could it have exercised that beneficent influence which will be its lasting credit throughout all history.

There were other societies of a secret character, spiritual and political, that played an important part in history—the Illuminati, the Carbonari, the Rosicrucians—but it is beyond our purpose to dwell at length upon this subject. Sufficient has been shown to prove that the feature of secrecy has not been solely the handmaid of the despot and tyrant, the charlatan and the designing priest, but a powerful weapon in the hands of those who desired to educate and benefit their race by the dissemination of knowledge and enlightenment. Secrecy made the convocation attractive, and led the people to shrines where they were enlightened upon the great questions of humanity. The few are no longer in possession of secrets that are worth knowing, but it is also well understood that education can only be made effective by taking the few in hand, and through these spread its influence and beneficial example amongst the masses.

Our Order was to be made an instrument of education among Jews only, it had to be therefore exclusive, and its doors barred against those who by their presence would disturb the feeling of homogeneousness, of family and of home, which it was intended should be made the great attraction of the lodge room, and would create an embarrassment in the process that was deemed most essential to pursue.

In reality, the Order cannot be said to be a secret society in the accepted significance attached to that meaning.

None of the attributes of such are applicable to it.

Its purposes lie open before the world, and it has the object of giving them the widest extension.

Its members and their position are well known, and all

its doings and workings are not only far from being secret, but form the subject of general discussion and consideration. Any doubt on this subject was set at rest by the first general Convention of the Order, held at New York in 1868, which admitted the public to its meetings, and branch societies have since then held meetings, involving the determination of questions of great importance, in public before a mixed audience.

Of course the Order adopted certain forms of peculiar character and expressive of their purpose, which are known only to the members. But forms, peculiar more or less to every society, do not necessarily give the stamp of a *secret society*. Exclusive in a certain direction the Order was and is intended to be; participation in the execution of its objects is naturally confined within certain limits, but admission is open to all who subscribe to its principles, publicly and frankly avowed and defined, and repeatedly proclaimed before the world.

Naturally the business transactions of the lodges can only be carried on by actual members, and this privilege is enjoyed by all societies, whether they bear ostensibly the character of secret associations or not. Discussions in public are only feasible by bodies whose transactions affect the interests of the public at large, and even scientific societies limit the attendance at its meetings to actual members, who are compelled to furnish evidence of that fact before entering the meeting room.

There is, however, one feature yet which made it desirable, if not indispensable, to keep the transactions of the lodge a profound secret. It was that of the granting of help, support and assistance to the unfortunate and needy member. His necessities were not to be exposed to the world, and delicacy in that respect has been carried so far, that lodges in certain cases confine the dispensation of help that may be solicited by a brother, to a select committee of a few members, who are clothed with the power of decision and action, without bringing the matter before the lodge, so as to spare the member assisted, the blush of humiliation, were his needs known to the entire lodge.

No doubt, the time is not far off when even the transparent veil of secrecy yet remaining will be also removed, but the impartial judge must admit that the founders did well and acted wisely in making the Order a so-called secret society, which, however, meant nothing more or less than an association which insisted upon the privilege of making a careful selection of those who applied for membership and demanded moral guarantees, that its benefits should neither be abused nor made accessible to the impostor, or those actuated by a mere sense of curiosity. It was requisite to bring together those who needed education and those who could impart it—those who were seeking instruction and those who were willing to give it, and the Order succeeded to its fullest extent.

CONSOLIDATION OF JEWISH ORDERS.

I.

This question has already been agitated in the Jewish press and in the various organizations. So far the discussion has been limited to theadvantages to be secured financially, but in my judgment the advantageous results to be obtained by *consolidation* in this direction are but consequential and subordinate. The great object to be attained is union of forces and complete fraternization.

The time for separate action in these organizations has passed, it has done its work, and the duty is imposed upon the Orders to unite Israel, if the principles upon which they are founded are to be carried out. So far no practical means to amalgamate have been suggested, but before arithmetical details are formulated these associations must acknowledge that כל ישראל אחים

Thirty years ago Julius Bien, for many years the chosen head of the I. O. B. B., proposed as the preamble for its organic law as follows :

"The I. O. B. B. is founded for the purpose of creating a union of Israelites in the United States of America, for

fraternal co-operation wherever opportunity may call for mutual active help and assistance, wherever advice, encouragement and support may be of beneficent influence; and especially for the diffusion of the pure and sublime teachings of Judaism among its professors, for the development and growth of such mental and moral culture, as will bring us nearer to our object, the presentation of Judaism as a worthy factor in the solution of the religious and social problems of life."

Commenting upon this, the eminent brother, in his message to the General Convention that assembled in Philadelphia in 1879, said:

"Will not this broad declaration of principles be a safe guide to-day, and the only guide we can follow?

"As the standard-bearers of Judaism, the religion of humanity, we are intrusted with a noble mission. That mission has been the bright star which guided our fathers throughout these many centuries; it leads us on to-day to a higher plane of civilization. That mission forms the secret of our success, and with its abandonment the Order will fall to pieces; the soul will be gone, the body may drag along a weary existence for a few years, finally to disappear without even a monument to mark its resting place. Without this inspiration we have no *raison d'etre*, and it were folly to attempt breaking loose from the safe moorings to which our Order is anchored.

"There is a tendency in modern times, of levelling all distinctions, that served for thousands of years as the best stimulants to noble action. This spirit produces in social and political life what is called communism, with its cynicism, its disregard of all that is venerable, its threatening attacks on everything that makes civilization dear to us. In religious life it produces materialism and nihilism; it recognizes neither religion nor religious aspiration, and under the mask of humanity, directs its blow at every sacred tradition, every religious community, and would fain rob us of every ideal that makes life worthy of the struggles which we have to undergo. These are not for us. To us Judaism embodies

the highest ideal of humanity. Under its banner we have grievously suffered, but gloriously conquered; and under its banner the Order B'nē B'rīth will, most assuredly, accomplish its mission of humanity and civilization. Let us persevere in the good work; let us bring to it the earnest will of conscientious performanance of our whole duty, and we will have done that which will preserve the fruit of our labor for generations to come."

I have quoted at this length in order that the members of the several orders at large may understand that we must fraternize only under the original Mosaic banner, and that no other course can be admitted, and in this connection the remarks of Simon Wolf, the head of the Kesher Shel Barzel, in a recent message, are pertinent. He says:

"We simply desire to gather around us those whose birthright was founded on Sinai; whose watchword is: 'Hear, O Israel!' and whose deeds are so cosmopolitan as not to conflict with the opinions of others. But to be worthy of this privilege, and I call it such in a land where we are not restricted or molested under and by virtue of law, we must, not only as members of the Order, but also as men, prove ourselves worthy of the boon of citizenship.

"The different Orders, Jewish in their workings, have done vast good in perpetuating Judaism in the United States; have been not only a benefit to themselves, but actually rescued the endangered 'Ark of the Covenant' from the hand of the indifferent and callous; but we must go further and do better. We must educate the Jew into good behavior; he must be taught modesty; he must learn that genius is not solely confined to his race; that crime is not the heirloom of the Christian. The age of taffy has had its day; it is time the age of sober truth was inaugurated.

"Let our every act be in the interest of the elevation of the race, for whatever elevates them is so much logic against the sequence of our enemies. Let your deliberations be conducted in a friendly spirit; let the dollar and cent have no influence beyond the boundaries of reason and right. Advocate measures of a common humanity; be true to the law

and tenets of progressive Judaism, frown down all attempts to destroy the character of our Order, and be united in works of benevolence, humanity and true enlightenment."

It must be remembered that the influential men who pronounced these sentiments are both well-known advocates of progressive reform. In order to see whether fraternization in its true sense can be brought about in the Orders, let us look at the Preambles to the Organic Laws of the I. O. B. B. and the O. K. S. B., the other organizations having similar declaratory principles. Look at them side by side:

I. O. B. B.

The Independent Order B'nē B'rīth has taken upon itself the mission of uniting Israelites, in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy, visiting and attending the sick; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

O. K. S. B.

We, the members of the Order Kesher Shel Barzel, in convention assembled, have adopted the following cardinal doctrines:

The Union of all Israelites, upon the broad platform of Judaism, for the furtherance and maintenance of its time-honored principles.

The moral support of all means tending to educate and elevate the Hebrew race.

The support and care of the widow, the orphan and the aged, in the diffusion of the spirit of charity and universal benevolence.

And we adopt as our motto: "*Truth*, *Love* and *Justice*."

It certainly appears that such organizations could, and in reality should, amalgamate on the broad principle that

"ALL ISRAEL ARE BROTHERS."

When the Conventions adopted these cardinal declarations, they builded probably better than they knew. A comparison of the Constitutions and Laws that followed as a sequence show the same structural edifices upon this fundamental foundation. I shall remark upon them in a future article, and propose some plan for consideration of the various Lodges upon which they can unite on equitable terms, for, at best, if the principle is admitted, the rest is but a matter of detail.

LEWIS ABRAHAM.

CHAPTER VI.

THE KAISERSTADT VIENNA. GLIMPSES OF HISTORY. JOHN JAY. RITTER JOSEPH VON WERTHEIMER.

Es giebt nur eine Kaiserstadt,
Es giebt nur ein Wien.

"IMPERIAL City there is but one. There is but one Vienna." From boyhood I had heard this refrain, and at length I came to realize its truth.

It was during the mighty conflict between Germany and France, nearly five years after the famous battle of Könnigratz, which lost forever Austria's proud prestige among the German States, that I first set foot on the soil of her beautiful capital.

On arriving, I had first sought the famous hostelry of the Archduke Charles, in the Kärnthnerstrasse, but one night's experience in that dark and dingy abode sufficed, and the next morning I changed my quarters to the Grand Hotel, on Ringstrasse. Hotel and avenue were yet in the first freshness of the world-renown they have since acquired, and the newness of both reminded me strongly of home. Coming from America, "mine host" was the quintessence of politeness. He wore a wreath of smiles which was reflected by the *ganze dienerschaft* of the establishment, from the pretty *stubemädchen* to the brilliantly costumed *portier*.

It was while here I first saw the Emperor Franz Joseph, who came one day to return the visit of some illustrious Grand Duke. He was then about 44, quick and rapid in his movements, and hearty in his greeting. Far from handsome—in truth, homely in features—there was that in his manner and expression which made one forget what otherwise would have been positive ugliness. He wore a general's cap, a handsome white coat, and navy blue, glove-like fitting pants, with

high boots—in fact, the hussar uniform of the Austrian army. He came and went as an ordinary burgher, a single *aid de camp* accompanying him.

Originally an ancient settlement of the Celts or Wends, then the Roman municipium *Vindobona*, Vienna has passed through many vicissitudes. It was here, in the year 180, Marcus Aurelius died, and Gallienus resided for some time. The town was afterwards called *Faviana*, and fell into the power of the Huns; subsequently that of the Rugii and Heruli; finally into the hands of the Ostrogoths, who were, in their turn, expelled by another barbarian horde. In 791, Charlemagne extended his sway as far as Vienna, and constituted Lower Austria a Markgrafschaft or separate province.

In 1237, the Emperor Frederick II. designated Vienna as an imperial city, but it still remained subject to the dukes. It was afterwards occupied by Ottokar, King of Bohemia, but, in 1276, retaken by Rudolph, of Hapsburg, who, in 1282, invested his son Albert with the government of Austria. Thenceforward the city continued to be the seat of the House of Hapsburg.

In 1519, the Emperor Maximilian I. entertained Wladislaw, King of Hungary and Bohemia, and Sigismund, King of Poland, at Vienna, and on that occasion concluded the marriages of his children, through which Bohemia, Moravia and Hungary fell to the crown of Austria, giving rise to the saying:

"*Bella gerant alii, tu felix Austria nube;*
Nam quæ Mars aliis, dat tibi regna Venus."

Vienna was twice besieged by the Turks, under Soliman II., in 1529, and under Mohammed IV., by the Grand Vizier, Kara Mustapha. The latter siege, in 1683, was raised by the gallant King of Poland, John Sobieski and the Margrave Lewis, of Bavaria, with an allied army of Poles, Austrians, Saxons, Bavarians and Franks.

After the terrible battles of Austerlitz and Wagram, Napoleon occupied the city for a short period. During the war of 1866, the Prussians advanced towards Vienna as far as Stockerau, hardly an hour's distance.

At the time of my sojourn the population was estimated at about 670,000, of whom 10,000 to 12,000 were Israelites, besides a garrison of nearly 30,000 soldiers.

I shall attempt no description of Vienna, except to pronounce it one of the most beautiful, if not the most beautiful city in the world. It had already undergone great changes since 1858, when the interior fortifications were levelled, and the space thus gained employed in the extension of the city. Of the former gates the *Burg-Thor* and *Franz-Joseph-Thor* now alone remained. The former glacis has been appropriated partly to the erection of new houses, partly to the formation of pleasure-grounds, notably the *Stadt*, or city park; the *Volks*, or people's garden; the *Kaiser*, or Imperial garden, and the promenades in the vicinity of the Parliament House, on the Franz-Joseph-Quai.

The Prater, a park and promenade east of the Leopoldstadt, was originally laid out by the good and noble Emperor Joseph II., in 1796. It is one of the most splendid and popular resorts of the Viennese. Several chapters could easily be filled with descriptions of Vienna, its churches, museums and art galleries; its public institutions; its palaces, streets, parks and numberless resorts of entertainment. The new Opera House, which excels that of Paris in its acoustics, and its old theatres, where the national spirit is kept alive with all its pristine romance, gallantry and piquancy. No city is more festive with music, no population more fond of gayety.

It was here Mozart, Haydn and Beethoven composed some of their greatest masterpieces, and it is here to-day that the brothers Strauss set the gay throng wild with their giddy but fascinating strains.

One of the first visits I paid in Vienna was to our Envoy Extraordinary, Mr. John Jay. Received by that delightful antiquarian, Mr. Delaplaine, Secretary of Legation, with whom I spent some time in most agreeable conversation before being ushered into the Minister's private sanctum, I was welcomed by Mr. Jay with a geniality such as that accomplished gentleman knows so well how to impart. I found him

plunged in the—as he then said—somewhat heavy task of endeavoring to master German idioms.

"You see," he said, laughingly, "I have commenced by surrounding myself with the daily papers." And, true enough, beside him, on his desk, on the sofa, and upon the floor were strewed copies of the principal political sheets, among others *Die Presse*, *Neue Freie Presse*, *Tagblatt*, etc. "I am much interested," he added, "in the Oriental question, which, at Bucharest, you will have exceptional opportunities for studying, the Roumanian capital being regarded as one of the greatest centres of diplomatic plottings and stratagems."

Mr. Jay is a handsome and courtly-looking gentleman, refined and polished in manner, and in this respect does honor to the illustrious signer of the Declaration of Independence. If he was not as much at home in his *salon*, which became a favorite resort for Viennese society, the same could not be said of Mrs. Jay, who speaks French like a Parisian, and seemed born to grace palace and dining-room. But Mr. Jay's embarrassment, like that of nearly all our American representatives abroad, proceeded only from deficient knowledge of foreign tongues. In all other respects—in person, mind, and grace of manner—he was the equal of any of the brilliant men I met a few evenings later at one of his receptions.

From the American Legation, my next call was upon Ritter Joseph von Wertheimer, the Nestor of the great champions of Jewish emancipation, himself the chief in the emancipation of the Jews of the Austro-Hungarian Empire.

How shall I speak of my reception by this illustrious patriot, one of the foremost and noblest among living philanthropists, and of the equally sympathetic and affectionate greeting of his loving and devoted spouse. From the first moment I was "made at home" by the author of the celebrated work "Die Juden in Oestreich."

Septuagenarian, he appeared as young in spirit and nimble of movement as almost any of our young scions of yesterday. "You have undertaken a colossal task," he said, "beset with obstacles and difficulties, of which our American co-religionists who have encouraged you for this work have,

it appears to me, a very vague and inadequate idea. I put aside their expectations, or at least regard them as dictated more by their hearts than their heads. But for you, my young friend, I have only the more consideration, that you should have dared such an undertaking ; that in spite of what you have heard in London and in Berlin, you still do not quail before the hydra-headed monster which is plainly before you, with all the ferocities, treacheries and deceptions, in and out, for you will find many of our own people as difficult to deal with as those who are openly our declared and relentless foes." To my answer, "I fear not," he quickly added : "Don't think I wish to discourage you; my whole soul is with you. I cannot speak my whole thought for want of adequate expression, and since you are determined, count on me with all confidence, for I will help you with all my might."

Such words from such an illustrious source, lifted my soul above all fears.

The following days I was put by my friend in relation with the "great lights" of the Hebrew community, Jonas von Königswarter, Ritter von Goldschmidt, Solomon Brandeis, Leopold Kompert, Adolph Neubauer, Ritter von Popper, Ignatz Kuranda, Adolph Jellinek, and, by chance, Berthold Auerbach ; but another chapter must tell the story of my experience with these noble sons of Judah.

BROTHER BIEN'S ANNUAL REPORT.

THE annual report of the President of the Executive Committee given in our last number should cause the most serious reflection to the intelligent members of the Order. There are subjects-matter enough presented to occupy the best minds and ablest pens, and each should be treated with that care and deliberation their respective importance demands. The document is comprehensive, indulging in no high-sounding phrases, but dealing with the several highly

important questions of which it treats with a directness, conciseness and determination which leaves no room for doubt as to the author's firmly fixed views, and the conclusions which inevitably follow where a strong mind grapples with complex problems and fearlessly expresses its convictions.

There is no lack of material for able papers on the several subjects presented by Brother Bien, and no excuse will be accepted for further indifference and neglect by those capable of discussion and argument. Those who are endowed with capacity for such criticism will be culpable if they shirk the moral responsibility here imposed. All previous professions of loyalty and devotion will count for little if at this juncture there be further evasions of plain duty. There have been crises before in the Order but it may be questioned if ever so great a crisis has arisen as at present. It is a moral crisis affecting the entire body politic of the Order and indirectly the general welfare of Israel in America.

To meet this crisis, to stir once more the sluggish pulse, to impart fresh vitality to the languid spirit, there must be a reaction and revival of the most pronounced character.

We have before us great problems, but none too great for the Order to solve. The great task of *assimilation* must, as in the earliest years of our history, again be undertaken and as resolutely accomplished. For this purpose there should be first *consolidation* of the various Orders, all aiming at the high purpose of humanity, of charity and general instruction. The thousands who are yearly flocking to our shores must be met, counselled and guided in the way they should go.

All Israelites have a common interest and common obligation in this work. Organized bodies, particularly, have a duty which cannot be shirked, and the first and best way to accomplish this task is by consolidation. All the different Orders should at once move in this direction, *L'Union fait la force.* For our part, we shall commence at once, or rather renew the campaign already commenced in this behalf. Elsewhere will be found the first of a series of papers by our veteran and talented brother, Lewis Abraham, Esq., of Washington, which should be carefully studied by members

of all organizations. His quotation from Bro. Bien's former message is counterparted by that we have now under review, in which the Chief Executive of the Order takes strong ground in this behalf, which no doubt would have been more exhaustively covered had the limits of his report permitted. We trust the Executive Committee will give this measure the subject of their consideration at an early day, and meanwhile would invite members not only of the B'nē B'rīth but those of other Orders, to make their views and propositions for amalgamation, known through the pages of the MENORAH.

We cannot conclude this hurried review of Bro. Bien's report without calling attention to one of the most serious subjects of which it treats. We refer to the differences which have arisen in District No. 4, from a failure of the Grand Lodge to enforce the provisions of the Endowment Law adopted at the last General Convention.

Whatever may have been the feeling of members of the District upon first learning of the action of the General Convention, this feeling had already undergone a great change on the part of the most enlightened members at the meeting of the Grand Lodge in January, and has since then culminated into decided acquiescence in the law by the best element in the District.

Our brethren have come to take a more deliberate and serious view of the question, and to consider the great peril resistance to the law would involve. Aside from this aspect, grave as it is, threatening disunion and disintegration, there is the still more dangerous and dishonorable consequence which must inevitably ensue from persistence in a fallacious system of cheap life insurance.

In this matter the Executive Committee are simply fulfilling a plain but inexorable duty.

It was not their act which made the law. It was the General Convention of the entire Order in the exercise of its constitutional power as the supreme authority, which enacted it, and to whom implicit obedience is due. The Executive Committee is only an instrument charged with the execution and enforcement of the law, and failure on its part to perform its duty would lead to impeachment and removal from power.

We have such strong faith in the loyalty of our Pacific brethren, of whose membership the writer is proud to be a part, that we feel persuaded sober second thought will bring all true and faithful men to accept the law and insist upon its enforcement.

A RUSSIAN FOLK LEGEND OF THE EIGHTEENTH CENTURY

There exists in Russian literature a national poem or song containing a conception both wierd and unique of the cause of Russia's present condition, an explanation of the curse which rests on the Fatherland as an heritage unalterable as fate from which there is neither escape nor salvation.

It is one of the "Skaziteli" (Rhapsodies) of the Onega Sea, edited by Rybinikoff in 1864. The title, "Rak Ismiena wadjiljas w' Rassii" (How treason—or the curse—was introduced into Russia), recalls to mind the story itself, the word Ismiena being the Russian term for treason, points evidently to the curse which Ivan the Terrible is supposed to have brought upon his people.

I have never come across this story in English, and believe that the free translation into this language will perhaps prove interesting to those admiring readers of Tolstoi and Turgenieff whose attention has been drawn to the rich fields of a hitherto almost unknown literature, a source unlimited in extent and wealth of masterpieces.

THE RED CZAR

(*Ivan the Terrible*)

HOW TREASON ENTERED RUSSIA.

The Czar, Ivan Wassiljevitch, "The Terrible" surnamed,
Whose reign was filled with blood and fire; with iron arm he tamed
Both potentates and princes, made vassals of the realm,
And the world before him trembled as he guided Moscovy's helm.

Again he sends his messengers abroad to countries far—
Though distant, they rich tribute give, and recognize the Czar,
And all obey and bow before Novgorod's mighty lord;
On India's sod one king alone fears not the threat'ning sword.

"Turn back to thy rich city," the Hindoo king commands,
"And tell thy Czar I fear not him, obey not his demands;
Yet will I gladly tribute pay, if he can but divine
And guess the meaning perfectly of three old riddles of mine:

What, of all things, is sweetest? What the bravest thing on earth?
Solve this aright, and tell me then: What is of greatest worth?
And then shall ye announce to him, I wait twelve tons of gold
To pay, if at the white fate-stone (1) the answers he unfold."

Anxious in mind, and fear in their hearts, the messengers return'd;
Even Ivan Wassiljevitch, the Czar, was much concerned.
The Popes (2) and Boyars (3) Council he solemnly revives—
Not one of them can answer make, e'en cost it them their lives.

And when the term was near an end the Czar set out one day
To seek o'er many a lonesome path, through many a lonely way.
A peasant, very old and grey, he met, whilst still in search,
Who seemed to use his life's last days in building up a church.

How strangely the peasant managed! The Czar was astonished, so oft
With a single plank or nail, with trouble ascending aloft,
Descending each time for a single thing he mounted again to the roof.
"Canst finish more quickly with twelve at a time!" was Ivan's stern reproof.

"Each man understandeth his own work best, I seek not instruction from thee,
Yet tell me, oh, greatest and mightiest Czar, why cam'st in the desert to me?
But spare me thy answer—thou wand'rest in search of the white fate-stone in the east.
Where the King of the Indies awaits thy approach to spread thee a golden feast.

And know'st thou not the solution he asks—thy throne and thy sceptre are lost."
"Lend aid if thou canst," the Czar replies. "Then refuse me not the cost
Of the twelve golden tons thou winnest a single one as gain,
And the meaning then I'll tell thee which so long thou sought'st in vain."

The Czar, Ivan Wassiljevitch, then swore the eternal oath.
"The boldest thing in every age and now;" the old man quoth:—
"The human eye; for everything it scans, e'en distant realms,
Now tasteless moisture's the sweetest thing in water it o'erwhelms."

"And what above all other things possesses highest worth,
What in the hand of valor spoils the treasures of the earth?"
"Experience oft hath taught thee, Czar! 'tis e'en the iron sword!
Now hast thou won, but woe to thee shouldst fail in my reward."

But when the Czar came to be paid the twelve bright tons of gold:
"We have an army great and strong, and now to one so old
It cannot matter much," he thought, "with sand half fill his ton!"
He thus had hoped to lessen what the poor old peasant won.

Ivan Wassiljevitch, the Czar, soon found the peasant sage:
"God help thee! trusty councillor, I br ng the promised gage;
Thy words were truth thou taughtest right, Oh! wisest in the land!"
But he the church roof toiled on still with never tiring hand.

Then rose the grey-beard peasant man, and lifted up his voice:
O, Czar! Ivan Wassiljevitch, as treason was thy choice,
Woe s thee! Ivan, wouldst thy deceit e'en hide from one like me!
Treason to him who saved thy crown and throne, and rescu'd thee.

"So shall ne'er more the treason's curse pass from thy broad domain;
Terror shall rule thine was the fault and thou shalt bear the stain,
End ng thy life, thee shall it seize, to be its earliest prey,
And ne'er shall man extermin ate nor exorcise its stay."

The Czar, Ivan, repentant stood as though he'd change to stone.
He offered all his conquered gold, and thought thus to atone.
"Respect of holy rights I wished, not gold can fill its place,
And since thou gavest me treason thus so shall it curse thy race.

"Now go, Ivan! thy rule of blood shall yet extend a term,
Treason will undermine thee yet, thy guard be ne'er so firm."
And as he spoke these warning words he vanished in the wind—
The grey-beard and the church with him, and naught remained behind.

Ivan Wassiljevitch, the Czar, was filled with terror dire,
The grey-beard who had proved him thus was even God, our Sire.
The poisonous curse was sown and spread and carried all before,
In Russia treason lives and thrives—'twill live for evermore.

GEORGE D. MADURO.

(1) The "fate stone" of Russian folk-lore is white, and it is also the general trysting place. (2) Priests. (3) Nobles.

Open Letters

BROTHERLY LOVE.

A FUGITIVE IN SEARCH OF A PARENT.

The following beautiful poem we have found floating through the press, one of those stray waifs which sometimes arrest attention by the sweetness and naturalness of their expression, and in the present instance by the lesson it conveys

Attributed to one of America's sweetest minstrels, we thought, before reproducing it in the MENORAH, where it would fittingly have place, to obtain the consent of the supposed author. Accordingly we wrote our boyhood friend, and have received the following reply:

Editorial Office of the ATLANTIC MONTHLY,
Boston, Oct. 25, 1886.

DEAR MR PEIXOTTO:

Many thanks for your note and the copy of the MENORAH MONTHLY. I

hasten to tell you that this poem is not mine. I never laid eyes upon it until to-day. * * Wishing you every success in your new venture, I am, dear Mr. Peixotto,

Yours very truly,

THOMAS BAILEY ALDRICH.

Here is the poem, which is entitled, and deservedly so, "Brotherly Love":

The Rabbi Judah, so the scribes relate,
Sat with his brethren once in a warm debate
About those things which each considered best
To bring to earth immunity and rest.
Then said the one requested to begin:
"Rest comes from wealth, if there be peace within."

The second said: "It springs from honest fame,
And having all men magnify your name."
The third said: "Rest is being truly great,
Coupled with power to rule some mighty state."
The fourth said: "Such a rest as we presage
Reach men in only extremest age,
When wealth and power and fame unite to go
To children—and unto their children flow."
The fifth said: "All these various things are vain;
Rest comes to those who all the law maintain."
Then said the Rabbi Judah, grave and old,
The tallest of the group with him enrolled:
"You all speak wisely, but no rest is deep
To him who the traditions fails to keep."

Now spoke a fair-haired boy up from the grass—
A boy of twelve who heard these words repass,
And dropped the lilies from his slender hands:
"Nay, father; none among you understands.
True rest he only finds who evermore
Looks not behind, but to the things before;
Who, scorning fame and power and home and pelf,
Loveth his brother as he loves himself."

Who, then, is the author of this "fugitive" roaming through the world and finding such welcome place in the Poets' Corner? It is much in the style of Aldrich, but recalls the charming verses of Leigh Hunt's "Abou Ben Adhem"

Will some one of our correspondents tell us the name of the writer?

Literature, Art and Science

The Washington Literary and Dramatic Association. Gotthold, the actor.—During the war there existed in the national capital a society bearing this name, and composed principally of Israelites. Several prominent persons were included in its honorary membership—among whom was Hon. A. G. Riddle, present Attorney for the District, and then a member of Congress from Ohio Mr. Riddle delivered a series of lectures before the Association, which were highly appreciated.

Some of the dramatic ventures of the Association were of remarkable excellence, and every performance was creditable. But the greatest effort was a memorial performance which was given at the old Washington Theatre on the 23d of April, 1864, Shakespeare's birthday. The proceeds of this entertainment were devoted to the hospitals in the district—for all were full with wounded soldiers at that time—and even the efforts of the sanitary and Christian commissions were insufficient to afford the suffering boys in blue the delicacies that their condition demanded and their appetites craved, and Mr. Simon Wolf, who was the president of the association, went to work with his characteristic energy to show what his little band of Israelites could do.

He went to all the distinguished men he knew for contributions, and nearly every one responded. Secretary Seward gave his check for $25 and attended the performance, so did Lord Lyons then British Minister here. and many others. President Lincoln also contributed the same amount. but could not be present. "I shall never forget my interview with President Lincoln," said Mr. Wolf to me the other day. "Gotthold and I went to him and stated the object of the proposed performance and that we proposed to play 'Hamlet.' He put his hand on my shoulder and said: 'Now, boys, I hope you will succeed. But look here, why couldn t you ask me to play? I am a fellow of infinite jest. and why wouldn't I make a good grave-digger?' And his kindly eyes twinkled with enjoyment at the suggestion We told him we would feel honored by his presence. and he said he couldn't promise that for his time was greatly occupied, but he gave us his check for $25, and again wished us every success."

That performance of "Hamlet," with young Gotthold in the title role, decided his future career. He showed such marked ability that it was evident that the stage was his forte. Mr. Simon Wolf played Laertes, and Fred. Simmons, afterward an editor in Savannah, was the Ghost. The trial scene from the "Merchant of Venice" was also given, with Mr. Wolf in the part of Shylock, and besides this, Judge Hosmer, the author of "The Octoroon," gave recitations, and Max Cohnheim presented tableaux. The entertainment netted a handsome sum, which was distributed among the different army hospitals.

From the success obtained, Mr. Newton Gotthold determined to become an actor. His associates in the society, and particularly Mr. Wolf, encouraged him, and the result of a handsome benefit enabled the young histrionic to prepare himself for the stage. He spent two years in London in hard study, and upon his return at once became recognized as an actor of sterling ability. His career since is well known, and he has yet before him a distinguished future.

Monthly Record

The Washington *Capital* says: "Mr. Simon Wolf has hanging in his office a picture which will soon adorn the walls of the Corporation Art Gallery. It is that of a street Arab, and the drawing and coloring are remarkably fine and have elicited the warmest praise from those who have had an opportunity of viewing the picture. The artist was Mrs. Gotthold, of New York, who is well remembered here as Miss Florence Wolf, and her success in her art is peculiarly gratifying to her large number of friends in this district.

Miss Dora Messing, the talented daughter of Rev. Bro. Morris Messing, who gives great promise as a soprano, has received a benefit concert at Indianapolis to aid her in completing her musical education at the Cincinnati Conservatory.

We note with pleasure the triumph of Hon. Leopold Morse, elected from Boston to the House of Representatives. Mr. Morse's previous Congressional experience fits him admirably as a representative of the commercial and manufacturing interests of "Modern Athens." In securing such a member, Boston is sure to have a man who will look closely after the business interests of his clients, while the country at large secures another member of the House who is sound on the "American system" of finance, tariff and trade.

We have to record the untimely death, at the early age of 40, of Brother Jacob M. Gusky, of Jericho Lodge, Pittsburgh. He was a merchant, whose business success was the wonder of the country. Born in New York, he came to Pittsburgh as a clerk in the clothing store of his stepfather, Mr. S. Cohen, upon whose death he succeeded to the business which he developed into the largest in the Iron City. He was a true philanthropist, believing in dispensing his charities while still in this life, and giving at least $10,000 annually to the poor of the city, without reference to creed, nationality or color. The inmates of the orphan and other asylums and hospitals were particularly objects of solicitude to the deceased. He was held in the highest regard by all classes of the community, and clergymen of both faiths paid at his grave tributes to his great worth and benevolence.

Hon. Jacob Shroder, member of the Court of Appeals, I. O. B. B., has just been elected by his fellow-citizens of Cincinnati Judge of the Court of Common Pleas of that city. We congratulate our worthy and talented brother on this work of confidence by the intelligent burghers of Porkopolis.

Thanksgiving services were held on the 24th ult. at the B. B. Home for the Aged and Infirm at Yonkers. Rev. Bro. J. Wasserman conducted the religious ceremonies, and Bro. J. P. Solomon delivered the oration. The occasion was highly interesting.

Pisgah Lodge, No. 4, Detroit.—Bro. Adolph Freund, who paid us a

visit during the month, reports Pisgah Lodge in a highly flourishing state. Weekly meetings are held, and the liveliest interest is taken in the affairs of the Order. Monthly literary and musical entertainments, to which the public are invited, form an interesting feature of Pisgah's good work, reflecting the example of the great prophet who, in an elder day, from the holy mountain after whose name the Detroit lodge is called, sent forth light and life to Israel and mankind.

Abraham Lodge of Indianapolis.—Bro. Hamburger, one of the pillars of this lodge, on a recent visit to New York, said: "After a long somnolence, we are waking up again, and the coming winter promises a revival from the lethargy and indifference which has unhappily so long marked our meetings. A new spirit must be infused to rouse our brethren and to incite them to activity in behalf of the purer and more exalted objects which form our real purpose as a Fraternity.

Consolidation of Lodges.—Old Lebanon No. 9 and Harlem No. 254 consolidated their forces on the 17th of October, and the name of LEBANON will henceforth be borne by the united bodies. A celebration of this event, in which the Grand Lodge officers participated, the occasion being also the thirty-sixth anniversary of the old lodge, was held on the 3rd ultimo by a banquet and ball. Responses to the regular toasts were made by Brothers Julius A. Levy and Joseph E. Newburger, President and Vice-President, and by Bros. Dr. Sigismund Waterman, P. W. Frank, Moses Minzesheimer, Wm. Unger and others. The best of feeling prevailed, and the occasion will long be remembered. Bro. S. Hamburger has been secretary of Lebanon Lodge almost since its foundation. The consolidated lodge now numbers 200 members, and thus, numerically as well as intellectually, ranks among the foremost pillars of the Order.

The *Great Fair* in behalf of the *Montefiore Home for Chronic Invalids* opens on the 6th inst. at the New Central Park Garden, and bids fair to eclipse any similar festival ever held in New York. The enthusiasm of all classes in behalf of this noble charity is beautiful to behold. Congregations and societies vie with each other, while the efforts of individuals appear to be without limit in rendering the Fair a brilliant and profitable success. The Executive Committee, of which President Jacob H. Schiff is Chairman, have worked as if their very lives depended upon the result. Such indefatigable efforts cannot fail of triumph, and while securing the object of the festival be the means of the greatest popular social enjoyment to all participants. We hear of great surprises in store for the visitor, magnificent decorations, splendid costumes, and a collection of the rarest works of art, with unlimited provision of good things to tickle the palate and rejoice the soul.

The lodges of District No. 1 have contributed $799 in aid of the sufferers from the Charleston earthquakes.

The "beauty, fashion, wit and wealth" of the city will be represented. Judah's loveliest daughters will appear in all the splendor of ancient days and former years.

The Executive Council consists of Jacob H. Schiff, Isaac Wallach, Samuel M. Schafer, Adolphus S. Solomons, Hyman Blum, Isaac Eppinger, Isidor Straus, Judah H. Solomon and Arnold W. Brunner. Hon. David B. Hill, Governor of New York and Mayor Grace are expected to open the Fair with appropriate addresses. Neyer's band will discourse the music.

Hebrew Sheltering Guardian Society of N. Y.—We have been favored with a copy of the annual report of Mrs. Judge Philip J. Joachimsen, the President of this admirable institution, for 1886.

This Home for Jewish children, who otherwise would be unprotected, or be found in institutions of other denominations, has received since its organization applications for 1,024 children, 876 of whom have been admitted, viz., 465 boys and 411 girls. The present number of inmates is 415. On the 1st of January the Home will be removed from its present locality to the more commodious and suitable building on the Grand Drive, the 11th Avenue Boulevard, 150th and 151st Streets, Washington Heights, formerly occupied by the "Home and School for Children of our Soldiers and Sailors." The situation on the banks of the Hudson is salubrious and delightful, and the structure is now being put in the very best sanitary condition. The children are constant attendants at public schools; 142 boys and 102 girls attend Primary schools and 40 boys and 25 girls the Grammar schools. Their school record is of the highest grade, showing an average of 99 per cent. The special instruction in the Home is that of the Jewish religion, and the rudiments of the Hebrew and German languages. During the year 2,493 free meals were furnished to poor persons and children outside of the institution. The annual expenses for sustaining this noble charity aggregate nearly $48,000, which sum covers rent, fuel, food, clothing, instruction, salaries, etc., etc. Mrs. Joachimsen and her noble and public spirited husband continue to be the faithful and devoted guardians of the Sheltering Home, and their philanthropic efforts are zealously supported by the other officers of the institution. Mr. and Mrs. Fauerbach are the efficient superintendent and matron.

Affairs of the Order

State of the Order, II.—Brother Bush justly remarks in his annual report on the state of the Order in District No. II., that "the significance of the B'ne B'rith does not rest on a constant increase of the number of Lodges or of their members, *but on their intellectual life and work.*"

Thus, though we find that while there has not been a single lodge installed during the year 1885, that but nine lodges only have slightly increased, while thirty lodges have somewhat decreased in membership, yet the dis-

trict may be said to be in a flourishing condition its membership comprising the best element of the Jewish population, the lodges active in the discharge of all duties devolving upon them, benevolence and brotherly love prevailing and harmony ruling supreme."

The causes which have retarded numerical growth have been ascribed by Bro. Jacob Fürth, the able President of the District, to an absorption of a very large proportion of the best element of the Jewish population, the stringency of the times and the indifference and materialistic tendency of the age, which have not been overcome by fines for non-attendance, and, lastly to the "deliberate misrepresentations of some, and the want of appreciation by others, of the aims and objects of the order," the latter not being confined to individuals, but to "certain journals, and even to utterances from some pulpits."

In subscribing to these views Bro. Bush believes these causes will be partly overcome and partly removed in the near future. "Experience," he says, "will prove that benefits cannot be bestowed without adequate contributions," that those who have been deluded to apply elsewhere, by the offer of cheap insurance, will reap sad disappointments, and be happy to gather once more under the substantial structure reared for the protection of the widow and orphan. "Notwithstanding the materialistic tendency of the age, our people," he adds, "are ever warm-hearted and charitable enough to remember the poor and needy, and as the grandeur of the benevolent institutions, established and maintained under our auspices, gain increasing admiration, and our endeavours in promoting Israel's glorious mission become more fully recognised misrepresentation will be silenced and our noble work better appreciated."

Bro. Bush likewise sees in the expansion of the order to Europe and the establishment of the MENORAH an organ devoted to the true and exalted aims of the B'nē B'rīth, excluding all congregational and rabbinical contentions, strengthening the chords of sympathy and unity between the districts, its lodges and members a sure sign of revival and renewed activity, with commensurate happy results.

Tha Orphan Asylum at Cleveland con inues to prosper, sheltering and educating over three hundred Jewish orphan children, whose moral and physical condi ion is excellent, while their general progress is satisfactory. The alienation of the Seventh District from the support of this admirable institution was but temporary, growing out of a desire to found, or more effectively sustain a similar asylum in the extreme South, and was removed immediately upon the decision of the Court of Appeals, uniting once more in perfect accord the three Districts Nos. 2, 6 and 7, in this philanthropic work than which no nobler can appeal to the sympathies of the human heart. A new fire-proof asylum building, with a capacity for at least 500 orphans, and not to exceed in cost $150,000, has been authorized, and an appeal in behalf of this object (given in our October number) issued. Towards this sum there is already $60,000 in the Building Fund, $10,000 has been donated by the trustees of the Michael Reese estate, and the balance will no doubt be speedily contributed.

The Jewish Orphan Asylum of New York cost $600,000 and has but 400 orphans; surely the great west and southwest will not be backward in responding, for the comparatively small sum required for their model institution.

We have in a previous number spoken of the Endowment Fund of District No. 2, and Bro. Bush's admirable and exhaustive articles on the general subject of Endowments have already been placed before the reader.

Time has not weakened the spirit or abated the enthusiasm of Bro. Bush for the weal of the Order or the welfare of our race.

As in his early manhood, when he fought in old Europe the good fight for their emancipation and progress, when his eloquent voice and gifted pen boldly and valiantly pleaded their cause, so now, in the evening of a well-spent life, his heart beats as warm and his mind remains as active for all enlightened and philanthropic work. It is good to have such examples of pure and disinterested character placed before the young men of Israel, before the new and rising generation of the Order, and, though in this age of sensations it is the fashion to ignore the serious and indulge in the vain and fleeting pleasures of the hour, there are those who even now, as in a less "gilded age," pause to reflect, and reflecting recognise the value and worth of such services as our eminent brother has given and continues to contribute to the noble cause of the Order.

The New Orphan Asylum at Cleveland.—The West is up and moving in behalf of this object. Fairs, festivals, literary and musical entertainments and lectures, are being held in the principal cities and towns, and the women of Israel, as ever, are enthusiastic and energetic in their co-operation.

The history of the Cleveland Orphan Asylum is one of the brightest features in the firmament of the Order. It has done great and noble work in caring for the helpless orphan. Many a home in the west is happy from having one of its former inmates, and we personally know of more than one man and woman who have risen to social and financial prosperity who were cared for by this institution. What is still better, these graduates have not forgotten their *alma mater*, and labor with enthusiasm to extend those blessings to others which they, as children, enjoyed "Let the good work go on."

Lancaster Lodge, No. 228, Lancaster, Penn.—A correspondent writes: Lancaster Lodge, of District No. III, has inaugurated a new feature in her experience. She has, in conformity with the prescriptions of the Ritual and Declarations of the Order for the encouragement of Literature and Art, established literary exercises, the first public entertainment having been held with great success. Rev M. Ungerleider was the orator of the occasion, and in the course of his lecture he gave a glowing account of his visit, last summer, to our sister lodges in Germany, pronouncing a highly eulogistic tribute to the thoroughness and zeal which characterizes the members in the fatherland. The reverend brother dwelled particularly upon the necessity of carrying out the higher objects of the Order, and laid particular stress upon its three cardinal principles, Benevolence, Brotherly Love and Harmony.

Bro. Henry Morris, of Tarboro, N. C., President of District Grand Lodge No 5, informs us that the total amount received from the lodges of B'nē B'rith up to the 17th of November in behalf of the Charleston sufferers was $4,209.

The "VIENNA," the new and elegant Hall, cor. of Lexington Avenue and 58th Street, has just been finished, and offers for weddings, social gatherings dinners, lodge and society banquets and entertainments, accommodations, resources and attractions second to no similar establishment in the city. It is situated near the Liederkranz, with spacious entrance and elevator at 131 and 133 East 58th Street. The proprietor is T. Cohn. For particulars see Advertisement.

Brentano Bros., 5 Union Square, have the MENORAH for sale. Their stock of books for the Holidays comprises all the rare, as well as popular publications.

Back Numbers Wanted

The issues of the MENORAH for October and November, owing to largely increased demand of subscribers, being exhausted, persons having copies will greatly oblige by sending such to PHILIP COWEN, Printer, 498-500 Third Avenue, New York. Twenty-five cents per copy will be paid for these numbers.

Die Menorah—Deutscher Theil

Vol. 1 December 1886 Nr. 6

DR. FRIEDLEIN'S BELEUCHTUNG DER MENORAH.

(FORTSETZUNG).*

"Sie haben in Ihrer 'Beleuchtung' in Numero 5 der MENORAH siebenfach den Stoff angegeben aus dem der Belehrungstext, der Pflichtenkreis zu nehmen wäre für die Bundes-Brüderschaft. Sie deuten auch an, dass Sie sich auf die Monatschrift und durch diese auf die biblische MENORAH beziehen, unterlieszen aber anzugeben, weshalb gerade sieben Lampen angeordnet sind. Es genügt nicht zu sagen, weil sieben eine heilige Zahl ist, denn, es entsteht die Frage: warum ist sie's?" bemerkte mir diese Tage Herr Weil. "Mein Lebtag kenne ich Sie als Herr Weil, weil Sie auf jede Frage, wenn auch nicht immer eine ausreichende doch eine Antwort zu geben wissen, jetzt fallen Sie mich mit 'weshalb' und 'warum' an, um zuletzt mit einem triumphirenden 'weil' heraus zu kommen." Ich strafe Sie und sage: Weil ich warten wollte bis unser Herausgeber in den siebenten Monat seiner Hoffnungen getreten, und Lebensfähigkeit gewonnen, wie dieses bei jeder Menschen-M'norah in der Mutterleibesloge der Fall ist, und sollte solches die Siebenzahl nich heiligen?

Und wenn wie 1. B M. 9, 14. Elohim spricht: "Indem ich Wolken wolke (häufe) über der Erde und der Bogen (Regenbogen) sichtbar wird, da die Sonne, der Maorhaggodal, 1 B. M. 1, 16, der grosse Leuchter sich gegenüber siebenfarbig, violet, purpur, blau, grün, gelb, orange, und roth, Gottes Bundeszeichen als ihres Strahles lieblichen Abglanz zeigt, sollte diese Siebenzahl nicht heilig sein, so dass wir mit Jesaja 6, 3 rufen: "Kodosch, kodosch, kodosch, Adonai-Zebaoth, melo chol haorez käbhodo.—Heilig, heilig, heilig ist Adonai-Zebaot, voll ist die Erde seiner Herrlichkeit."

Und wenn wir dieses in vielstimmigen Harmonienschwung erschallen hörten, sollte uns da der Gedanke nicht durchzittern dass dieses tausend und tausendfach uns erhebende Getöne sich doch nur den sieben Grundtönen unserer Stimmgefässe entwickeln.

Ich unterbreche Sie, "rief Herr Weil," und bitte um Entschuldigung, aber ich habe Sie von 1851 bis 59 über sieben Grade und von dort an bis Mitte 1874 über vier Grade eines Ordens Erklärungen geben gehört und bei den letzten vielfach über die biblische M'norah, und das war ganz anders, z. B. sie sei eines der bedeutendsten Geräthe des Heiligthums eins

* Kleine Fehler unbeachtet muss doch ein zu Missverstaendniss fuehren in No. 5 der MENORAH 226 Seite, 6te Zeile, von oben verbessert werden statt: "anwachsen der" lies: "der anwachsender."

gewesen und ihr Zweck sei sehr leicht zu erkennen und kann sicher kein anderer sein als Licht zu verbreiten, wie ihr Namen : "M'norah," oder besser "M'norath hammaor" 4 B. M. 4, 9, andeutet und ihre Lichtgefässe zeigen, was für eines ob auch ein geistiges, symbolishes, ist aus ihren so sorgfältigen Bau zu entnehmen. Sieht das nicht, wie ein prachtvoller Baum aus? riefen Sie der lauschenden Versammlung zu, als Sie auf die vor Ihnen stehende, ganz nach 2 B. M. 25, 31, 32, lichtstrahlende M'norah hinwiesen. "Das ist der Baum des Lebens und zum Baume der Erkenntniss des Guten und Bösen sollte er und soll er auch uns werden, ohne dass der Genuss seiner Frucht schädlich und verboten wäre, denn dieser Baum hat Wurzel, Stamm. Aeste, Kelche, Blüthen, aber keine Frucht weil solche in und an uns erwachsen müssen!" "Ich erinnere mich dessen kaum," unterbrach ich diesmal die Unterbrechung. O, ich hab' Sie noch an vieles in dieser Beziehung zu mahnen, dann lade ich Sie ein mein lieber Herr Weil, sobald als möglich wieder zu kommen. Genug für heute.

AUS DEM VIII DISTRICT.

Einjeder wahre Ben Brith dem es ernst mit den Bestrebungen unseres Ordens, und dem das Gedeihen desselben am Herzen liegt, sollte es sich zur Aufgabe machen, seine Loge regelmäszig zu besuchen, und sich durch nichts, als die dringendste Nothwendigkeit seiner Berufspflichten oder Familienangelegenheiten abhalten lassen. Durch regelmäszigen Besuch der Loge ermuntert mann andere Brüder dasselbe zu thun und indem ein Bruder dem andern mit gutem Beispiel vorangeht, wird die Loge stets am Versammlungsabend einen groszen Theil ihrer Mitglieder beisammen sehen, und so die günstigsten Resultate erzielen. Die nothwendigsten Arbeiten können auf diese Weise unter den Brüdern getheilt werden und bleiben nicht einzelne allein überlassen. Jeder Bruder sollte sich bestreben, seinen Theil dazu beizutragen, dasz die Verhandlungen der Loge so interessant und belehrend wie möglich werden. Stets behalte man den edlen Zweck der Mildthäthigkeit und Eintracht im Auge und wache darüber dasz der Character und Ruf der Loge im reinsten und gläzendsten Lichte erhalten bleibt. Dieses Ziel erreicht man am besten durch Einigkeit und vereintes Wirken, denn dadurch allein werden die guten und menschenfreundlichen Werke unserer Brüderschaft auf fruchtbaren und segenreichen Boden fallen.

Man ergreife mit Freude und Eifer jede Gelegenheit, um etwas zum Besten des Ordens zu leisten, besorge willig und pünktlich alle auferlegten Pflichten. Jeder sollte sich überhaupt an dem Gange der Verhandlung in tactvoller und ener-

gischer Weise betheiligen. Lassen die Brüder sich dieses angelegen sein, so werden alle befriedigt die Loge verlassen mit dem Bewustsein ihre Pflichten als Mitglieder unserer erhabenen Brüderschaft gethan und das grosze Werk der Menschenliebe nach Kräften gefördert zu haben.

BRUDERLIEBE.

Freimüthig sollen alle B'ne B'rith sein in der Eintracht der Herzen, und Reinheit der Gesinnung und der Gesittung, in der Offenheit der Gedanken und in der Freude der Liebe.

Wer möchte leugnen dass diese Eigenthümlickeiten, die der B'ne B'rith an dem Menschen im Grossen und Ganzen erzielen will, auch jeden andern edlen Menschen mit Achtung erfüllen, von ihm geliebt und als die idealen Zielpunkte der Menschenvervollkommnung vollauf anerkannt und geschätzt werden.

Wahrlich, jeder brave und ehrlich denkender Mensch will diese rühmlichen Eigenschaften, dieser herrlichen Tugenden, in jedem Menchen gewiss ebenso gerne verwirklichen als der B'ne B'rith !

Nun,—viele Menschen denken—was bedarf es denn erst eines besonderen Ordens zur Realisirung solcher Zwecke, wenn sie jeder edle Mensch ohnehin schon verfolgt?

Geht man der Sache indess etwas tiefer auf dem Grund, so findet man zwischen dem B'ne B'rith und sonstigem braven Menschen schon einen bedeutenden Unterschied, welcher uns nicht blos die Nothwändigkeit der Existirung unseres Ordens, sondern auch denselben als ein ganz auszerordentliches Mittel zur Veredelung des Menschengeschlechtes vor Augen stellt.

Der B'ne B'rith hat die Realisirung dieser heiligen Sache neben anderen Dingen, welcher er in seinem sonstigem Berufe erstrebt, zu seiner Lebensaufgabe gemacht. Er verfolgt die Lösung dieser grossen Frage principell und unausgesetzt mit allem geistlichen und materiellen Mitteln, lässt sich durch keine Zufälligkeiten, durch keinen Abreden, Täuschungen, Miszerfolgen etc. vom richtigen Wege abbringen, consequent steuert er dem grossem Ziele des wirklichem Glückes entgegen.

Was thut dagegen der ausserhalb des Ordens stehende sonst brave und edle Mann?—Er mag immerhin das Gute und Edle, des Humanismus, verfolgen, mag manche, sogar grosse Opfer darbringen; aber sie sind ein Tropfen im Lebensmeere und deshalb nicht nur verschwinden klein, sondern hören auch meist auf nach einiger Zeit wirksam zu sein, weil sie vereinzelt da stehen und keine Fortsetzung finden. Ferner wer steht uns dafür, dass bei irgend einem Zwischenfall, der ihm seinen Edelsinn so recht gründlich verleitet,

nicht von dem rechtem Wege abspringt und seine sogenannte Hand vom Wohlthun und von der Veredelung zurückzieht, und—wie es man ja oft genug hört—ausruft: " Nein, jetzt hört's auf! Nach so viel Undank, Verkennung, Täuschung, Betrug und Aerger, will ich fortan nichts mehr thun! Die Menschen sind's nicht werth, dass man ihnen Gutes erweisst, sie sind zu roh und zu dumm, um edle Thaten zu würdigen und recht zu verwerthen. Mag auch der Gute darunter leiden, was der Böse verdirbt; ich kann mir nicht anders helfen." So und ähnlich klingen die Ausrufe edler Menschen, welche eine Zeit hindurch getrieben, vom reinsten Barmherzigkeitsgefühl, für den Humanismus gearbeitet und Opfer dargebracht haben. Mancher recht brave Mensch ist nach solchen, ihm niederdrückenden Erlebnissen einsilbiger, verschlossener, zurückhaltender und hartherziger geworden ; und wenn die Flamme des Mitgefühls für das Leiden der Menschheit zu Zeiten in seinem Busen dennoch wieder auf's Neue auflodert und ihm zu neuen Thaten der Menschenliebe treibt. O! siehe da, seine traurigen Erfahrungen die er bereits gesammelt hat, sie leben zu mächtig in ihm und löschen aus rücksichtslos in ihm das angefachte Feuer menschlicher Barmherzigkeit.

Wie ganz anders ist dasz bei dem B'ne B'rith! Er belächelt die Verzagtheit eines Menschen im Gutes thun nach gemachter trauriger Erfahrung und bemitleidet Character welche so handeln und sprechen und sich vom guten Wegen durch Zufälligkeit abdrängen lassen. Woher kommt das?

Daher dasz der B'ne B'rith zunächst den Glauben an den endlichen Sieg seiner Grundsätze hat, dasz er in der tiefsten Tiefe seiner Seele unbezweiflich daran überzeugt ist, dass das Gute trotz alledem und alledem dennoch im Menschengeschlechte zum Siege, zum Triumphe gelingen wird. Der B'ne B'rith hat die Sicherheit, dass er mit seinen Grundsätzen über alle entgegengesetzten siegt, denn in noch höheren Grade, wie schon bisher ein grosser Theil der Menschen auf dem langsamen Wege der Civilization veredelt worden sind, wobei unstreitig Zufälligkeiten eine Hauptrolle spielten, *wird diese Veredelung des ganzen Menschengeschlechtes, weil durch unseren Orden systematisch betrieben, der Vervollkommnung unablaessig weiter gefuehrt.*

Der B'ne B'rith kommt in seinen Ringen nach dem hohen Ziele der Veredlung der Menschheit keine Zufälligkeiten, von den er sich in seinen Wirken und Schaffen sollte bestimmen lassen, oder von denen er sich abhängig fühlen könnte, er weiss es je mehr Hindernisse er in seinen Leben zu bekämpfen hat, je mehr Wiederwärtigkeiten er aus dem Wege räumen muss, desto grösser wird seine Kraft und sein Sieg sein. Auch weiss er sich zu beruhigen darüber, dass das Werk das er nicht zu Ende führt, nicht liegen bleibt noch verloren geht. Er kennt in seinen Ringen für das beste der Menschheit uur den Begriff der Consequenz als dem zum Ziele führenden Weg, er schaut weder rechts noch links,

achtet der augenblicklichen Erfolge wie Misserfolge gleich wenig, weil der Sieg des Guten über das Böse, der Liebe über den Hass, der Tugend über das Laster im ganzen Menschengeschlechte er vor seinem geistigen Auge hat; stirbt er heute oder morgen—sein Ringen für die heilige Sache war und bleibt deshalb nicht vergebens ; sein Bruder setzt das Werk mit derselben Ausdauer und Energie fort, bringt den ewig geltenden und herrschenden Grundsatz der Wohlthätigkeit, Bruderliebe und Eintracht, mit derselben Nachhaltigkeit zur Wirksamkeit wie er.

Darum sieht der Ben Brith im dem Resultate der Wirksamkeit dieser Ketten von Generationen, die an einem und demselben Gebäude bauen, das Ziel in Geiste schon erreicht und wie ein Flammengebilde der Gottheit im schönsten, herrlichsten Glanze vor seinen Angesicht prangen. Und dieses Bewusissein von dem Gelingen seiner Arbeit macht den Ben B'rith stark und consequent, froh und muthig, frei und unbebezwinglich.

Ausser diesen Glauben an den Sieg seiner Grundsätze über die Sprüchen und Laster der ganzen Menschheit stützt den Ben Brith in seinen Streben aber noch der Gedanke, dass er nicht allein, nicht isolirt arbeitet, sondern dasz er inmitten seiner Grossen von demselben siegesgewissen Geiste durchdrungen und getragenen Brüderschaar des grossen Orden's dem er als ein Glied angehört, gemeinsam und dasselbe Ziel erfolgt, dass ja mit jedem Tage, der da kommt, mit jedem Bruder, welcher dem Orden hinzutritt, um so viel mehr erreicht wird.

Dieser unser geliebte Orden in seiner alle Glieder umschliessende Macht und Grösse ist es also ferner, der das Bewusstsein jedes einzelnen kräftig erhebt und beseelt und die Gewissheit des endlichen guten Sieges der guten Sache in der Welt vermehrt.

Und wohl uns das wir den sichern Weg zum Ziele und dass derselbe erreicht wird, erkannt und die Mittel dazu gefunden und zur Verfügung haben ! Denn es arbeitet sich viel fröhlicher und segensreicher, wenn der Erfolg uns rühmend der Mühen schon zur Gewissheit geworden ist.

Was kann aber der Mensch Schöneres und Höheres erstreben, als die Vervollkommnung seiner selbst? Und es ist doch wunderbar genug, das mit diesem Streben alle anderen guten Wünsche und deren Erfüllung zusammen fallen. Wer ein guter Mensch ist, der ist auch zu allen hohen and guten in der Welt nützlich. Aber selbst unser ideales Streben, dass wie man sagt,an Freunden und Bekannten üben, wird keineswegs nur diesen allein zu Gute kommen und gegolten haben, es wird vielmehr eben so gut an uns selbst, wie unsern Nachkommen einen Segen bringen, weil je mehr die Welt verschönert und verherrlicht ist, wir selbst diese Vorzüge, die wir mit schaffen halfen auch mit geniessen können.

JULIUS FENCHEL.

APPEAL LX.

EMIL GUMBINNER *vs.* DISTRICT GRAND LODGE NO. 1

STATEMENT OF FACTS.

District Grand Lodge No. 1, at its general meeting of January 27, 1884, resolved, with a majority of four, to pay to the wife of Bro. Brunner, of Kishon Lodge, No. 193, the sum of $1000, presumably in accordance with Art. 10 of the Constitution, and under the following circumstances:

"Nearly two years ago, Bro. Ben Brunner has disappeared, and has not been seen or heard from. A relative of the family offered a security of a $1000 U. S. bond if payment is made to Mrs. Brunner and in case of reappearance of said Bro. Brunner."

Against the payment of the $1000 to Mrs. Brunner under these circumstances I hereby appeal, and offer the following:

GROUNDS OF APPEAL.

1st. Art. 10, sec. 1, speaks of a Widow and Orphan Fund. We have no proof that there is a widow or orphan in this case.

2nd. Art. 10, sec. 2, reads distinctly *after the death of a member*, etc., etc. We have no proofs that Bro. Brunner is dead.

3rd. Art. 10, sec. 8, reads distinctly that after the decease of a brother, the Secretary shall transmit to the Grand Lodge a certificate signed by the President, Vice-President and Secretary of the lodge, in which the name, age, and *the date of his death* shall be given.

Now, I claim that such a paper was never made out, and, consequently, could not reach the Grand Lodge in accordance with the law.

4th. I refer that sec. 9, Art. 10, on receipt of such a certificate, etc., etc. I claim that District Grand Lodge No. 1 had no right to take official action without such a certificate, and, consequently, could not act on the premises.

5th. Your appellant claims that no lodge has the right to tax its members under these circumstances, and if any brother should have

[illegible] Library, NEW YORK.

been suspended for non-payment of dues, might claim reinstatement, if he can prove that he has been taxed for a death which never has occurred.

6th. The fact that a third person has offered a bond for the eventual reappearance of Bro. Brunner cannot be entertained for a moment, as we must be guided by our laws first and by our sympathies afterwards.

7th. Your appellant calls your attention to the laws of the State of New York, according to which a person must be absent for seven years, and nothing been seen or heard from, in order to be declared dead.

For all these reasons, as stated above, your appellant asks for judgment in his favor.

Yours fraternally,

E. GUMBINNER.

New York, February 15, 1884.

RESPONDENT'S ANSWER.

The respondent answers the appeal herein as follows:

The resolution directing the payment of the sum of $1,000 to the wife of Benjamin Brunner, of Kishon Lodge, was not made pursuant to Article X. of the laws of District Grand Lodge, No. 1, as is alleged by the appellant.

A sub-committee on the report of the Widows' and Orphans Committee report at the last session of District Grand Lodge No. 6, I. O. B. B., recommended the advisability of paying $1,000 to the wife of Benjamin Brunner, on receiving an indemnity bond in the sum of at least $1,500.

The report of the committee stated, that it did not mean to infer that proper and sufficient proof of death had been presented.

While there is a strong probability of the death of Bro. Brunner, it was not, nor is it now claimed that the brother is dead.

We however do contend that it was strictly within the province of the District Grand Lodge, it being sovereign in its internal affairs, to direct the payment of this sum as a gift, loan or otherwise, especially where security is to be given to the District, thus saving it from any loss or damage.

The citation of the appellant would probably be good authority if payment was made, on the basis that a death had occurred.

If such payment was made on the theory of death, it is contended

there is no evidence to show that Section 8 of Article X. was not complied with.

The same contention is made as to a non-compliance with Section 10 of same Article. District Grand Lodge No. 1 had all the facts of this case before them ; it was a subject concerning their own interest, internal in its character, and they adjudged the Brother to be dead.

Hence the wife of said Brother would be entitled to the $1,000 independent of any bond or indemnity being given to the District.

This Court will not interfere in matters like the one at issue; the action of District No. 1 does not affect or violate any organic law of the Order.

Compelling the claimant of the $1,000 to constantly pay the dues of her husband until the expiration of seven years, would work a great hardship upon her, when there is every likelihood that he is dead.

It is equitable and right to adopt the course as was ordered by District Grand Lodge No. 1. The members of the District do not suffer, and the claimant is relieved from the embarrassing position above alluded to.

The appeal should be dismissed.

Dated New York, March 6, 1884.

SAML. B. HAMBURGER,
JOSEPH E. NEWBURGER,
SIMON M. ROEDER,
JULIUS A. LEVY,
MYER HELLMAN.
} *Committee appointed to answer appeal for Dist. Grand Lodge No. 1, I. O.B.B.*

True copy.
Attest,
S. HAMBURGER,
Secretary District G. L. No. 1, I. O. B. B.
New York.

APPELLANT'S REJOINDER.

As the respondent admits that it adopted the report of the sub-committee on the report of the committee of Widows and Orphans, *recommending to collect the assessment*, it acted clearly in pursuance of Article 10 of the laws, as no other article provides for collection of such assessment.

And further: the statement that it was merely an act of charity

and does not concern the Court, as it does not violate any organic law is *denied* by the appellant, as Art. 7 of the District Laws forbids all payments, unless provided by the Grand Lodge in its regular session, which it has not done *except as above.*

The appellant therefore expects judgment in his favor.

Fraternally, as B. B.,

E. GUMBINNER.

New York, March 20th, 1884.

EXHIBIT 1.

COPY OF THE REPORT OF THE W. AND O. COMMITTEE ON MISSING BRO. B. BRUNNER, OF KISHON LODGE NO. 193.

In this matter Bro. Herman Wolf, shortly before the close of the last annual session, brought to the notice of the Grand Lodge the case of a missing member of his Lodge, Bro. Benjamin Brunner, who had been missing since March, 1882, to determine whether his widow was entitled to the Endowment.

The case was then referred to the W. and O. Committee and General Committee, with power.

On June 5th, Bro. Herman Wolf appeared before the committee, with all the papers having reference to the case, from which it appeared what steps were taken to find some clue of the whereabouts of Bro. Benjamin Brunner. The same left his house in Westfield, Mass., on March 1st, 1882, and nothing has been heard or seen of him since.

He left his watch and chain at home, put on an old suit of clothes, and stated he was going to New York; he was last seen in New Haven; he has been searched for wherever it was supposed he could be traced; it is supposed he came to his death by drowning.

A brother of the missing was willing to give an indemnity bond to the District, fully securing it for the thousand dollars in case the supposed widow receives the money, and should the missing brother ever turn up.

On behalf of Kishon Lodge, Bro. Wolf urged the payment of the thousand dollars to Mrs. B. Brunner.

The chairman of the W. and O. Committee, who is familiar with the details of the case, explained the facts which might have taken such effect on Bro. Brunner's mind, as to drive him to the act of taking his life.

After mature deliberation, the committee unanimously recommended to the General Committee to collect the sum of "one thousand dollars" assessment for the death of Bro. Benjamin Brunner, pay the same to the widow, and accept the indemnity bond from the brother of the missing man.

Bro. Herman Wolf left all papers with the Secretary, for the use of the General Committee; these papers were afterwards all returned to Bro. Wolf by the Secretary in person.

The General Committee, after investigation of the case, finally decided, that there were not sufficient proof to warrant the payment thereof.

True copy.

Attest,

S. HAMBURGER,

Secretary Dist. G. L. No. 1, *I. O. B. B.*

EXHIBIT 2.

REPORT OF THE COMMITTEE ON THE REPORT OF THE WIDOWS' AND ORPHANS' COMMITTEE IN CASE OF B. BRUNNER, 193.

We disapprove the action of the General Committee, in not adopting the recommendation of the Widows' and Orphans' Committee, to collect the endowment assessment in the case of Bro. Brunner, of Kishon Lodge, who it appears has been missing since March, 1882, and his whereabouts unknown, notwithstanding all means have been exercised to discover him. This disapproval is made in view of the fact, that a responsible brother of Kishon Lodge has signified his readiness to indemnify the Order against all harm and loss, by depositing a government bond in the sum of one thousand dollars, in such a place as he may be directed by the General Committee prior to the payment of $1,000 to the wife of Bro. Brunner.

We do not mean to infer that proper proof of death has been presented; we however recognize the burden that is imposed upon Mrs. Brunner, who is compelled to pay the annual dues of her husband to keep him in "good standing," when there is a strong probability of his death.

We believe that the Order on receiving the proposed security, will not be jeopardized in paying the sum of one thousand dollars

to the wife of the said Bro. Brunner, and therefore concur with the Widows' and Orphans' Committee.

True copy.

Attest,

S. HAMBURGER,

Secretary Dist Grand Lodge No. 1, I. O. B. B

OPINIONS.

ADOLPH L. SANGER, DISTRICT NO. 1.

No provision exists for the payment of the endowment of one thousand dollars other than that which is contained in Article 10 of the By-Laws. Any action decreeing such payment other than as provided in such by-law, would be in violation of the laws of the District as well as of the organic law of the Order. The argument of the respondent that the District Grand Lodge is sovereign in its internal affairs, and might, therefore, treat the payment of this sum as a gift, is untenable, because District Grand Lodges have sovereign power only to enact laws and regulations for their government and all general laws for the lodges in their District, and, after the enactment of such laws, they have no power to transcend them except by the ordinary method of amendment. To hold otherwise would imply that any Grand Lodge could override the laws through its sovereignty, and such a conclusion would be against reason.

Of course, there is nothing to prevent a District Grand Lodge from making a gift; but that would have to be done out of funds in their possession or within their control, and for this they would have no right to levy an assessment upon the members of lodges. It could not, however, under any such pretence, direct a sum to be paid as for an amount due under a death-loss, and compel the members in its District to pay an assessment for such purposes. For that is the result which would have to follow if this money is to be paid to the widow under the resolution adopted by the Grand Lodge.

There is little force in the argument that the claimant of this money would be compelled, until the expiration of seven years, to pay her husband's dues, since it is within the power of his lodge to remit such payment.

There being no proof of the death of the husband of the claim-

ant of this fund, no authority exists for the payment of this money.

The appeal must therefore be sustained, and the action of the Grand Lodge reversed.

JOSEPH ABRAHAM, DISTRICT NO. 2.

If I had been present at the meeting of the D. G. L. when the resolution which is the subject of appeal was voted upon, it is possible that my sympathies might have been enlisted, as others must have been, to have induced my vote in its favor. Yet, when the same is calmly considered in the light of judicial inquiry, I am compelled to hold that the resolution is in direct conflict with the laws of the District, and therefore void. The facts as presented for consideration may be collated as follows :

Chronologically stated, they commence by a notice to the Grand Lodge of the missing brother, and an inquiry "*whether his widow was entitled to the endowment.*" There could neither be widow nor endowment without the brother was dead. The case was referred to the Widow and Orphan Committee. The committee, having all the facts before it, "recommended to the General Committee *to collect the one thousand dollar assessment for the death of Bro. Benjamin Brunner, and pay the same to the widow.*" All the time assuming the death of the brother; the acceptance of an indemnity bond, although doubting the fact assumed before, does not vary the rights of those interested.

The General Committee "decided that there was not sufficient proof" (of death ?) "to warrant the payment thereof." Thus stood the facts when the District Grand Lodge met, and then another committee, reviewing the action of the General Committee upon the report of the Widow and Orphan Committee Report, disapproves of the course pursued by the General Committee, and concurs with the Widow and Orphan Committee, however, denying, at the same time, that proof of death has been presented. The Grand Lodge then, upon this report, adopted the same and orders the payment of one thousand dollars to the widow. I am constrained to consider this payment made just as the Widow and Orphan Committee recommended, "to collect the assessment for the death of Bro. Brunner and pay the same to the widow," as the committee upon whose recommendation the Grand Lodge acted concurred with the Widow and Orphan Committee.

To levy an assessment upon the members under a law which requires certain conditions, and those conditions not having taken place, is unwarranted and unjust, and ought not to be sustained.

True it is that the respondent suggests that it might lawfully make a gift or a loan. To this I accede, provided it had its own money to give or loan; but to attempt to raise from others by pretense of a law, and then use the money *thus* raised as a gift or a loan, cannot be sustained. But it is not claimed that it was either a gift or a loan, merely hypothetically stated that it could be so. I feel quite satisfied, from the learned and honored names appended to the answer, that no such idea as a loan or gift was intended, or the same would have been plainly and explicitly avowed. This may be an unfortunate case for those concerned; but, in the interpretation of law, we know that sometimes cases make shipwreck of principle. We cannot set aside a law to cover a particular case of hardship. Assessments on members of the District upon a post mortem can only be made in strict compliance with Part 1, Art. X. of the By-Laws of the District. Thereupon this appeal is sustained by my vote.

ALEX. REINSTINE, DISTRICT NO. 3.

Benjamin Brunner, of Kishon Lodge No. 193, left his home in March, 1882, and his whereabouts is unknown. It is thought that he may be dead. The Grand Lodge ordered the payment of $1000 endowment money to the widow, on condition that she gave a proper indemnity bond to refund the money in case proof of Brunner's being alive should hereafter be forthcoming. From this decision Bro. Gumbinner appeals.

Manifestly no one is entitled to any money out of the Endowment Fund except by reason of the death of a brother and as the Grand Lodge has not found the fact of such death, there is no endowment payable. Can the payment be supposed as a "gift loan," as contended for by the Grand Lodge. A gift is not a loan, nor is a loan a gift, and placing these two inconsistent words in close connection makes no sense. That such a payment as is here intended is not a loan can easily be shown. No time is provided for repayment, no compensation for use is stipulated; but, on the contrary, repayment can only be demanded in the event of a contingency which may never happen. But even if it were a loan, what right has

the Grand Lodge to loan its Endowment Fund to needy persons? If it has funds of this kind charged with a trust, its investments must be made in good faith, with the intention to keep the money safe and procure its return when needed. Any other principle would involve the right of the Grand Lodge to give away the Endowment Fund under the means of a *loan.* If the Grand Lodge can give away $1000 in such manner, it may also give away $10,000 or $100,000, and thus practically destroy the Endowment Fund, or at least impose a burdensome taxation for charities not provided for in the law, to the detriment of the worthy object of the Order.

I am of opinion that this payment cannot be sustained either as a loan, gift or payment of endowment money, and therefore will vote to sustain the appeal.

MORRIS GOODHART, DISTRICT NO. 4.

In this case the Grand Lodge of District No. 1 adopted the report of the committee to whom was referred the report of the Widows' and Orphans' Committee in the case of B. Brunner, of Kishon Lodge No. 193, and thereby reversed the decision of the General Committee, who overruled the decision of the Widows' and Orphans' Committee.

It is needless to reiterate the facts, as they are fully contained in the appeal papers, which are before this Court.

There are, however, several questions raised which are of some importance, in view of the mistake that may be made in the event of the making of an unlawful payment out of the funds collected for the benefit of the widows and orphans of the District.

There seems to be no disputed facts, and it is conceded that there is no evidence to sustain the proof of death; but respondent, nevertheless, takes the ground that the Grand Lodge has the right to determine the question of life and death as a fact, and that this Court cannot, for that reason, interfere with the acts of the Grand Lodge upon such determination.

The General Committee, however, in overruling the decision of the Widows' and Orphans' Committee, decided it upon the precise ground that there was insufficient proof of the death of Brother Brunner.

There is no better settled principle in law than that a person who is last seen alive is still presumed to be alive, unless—and this by

statute intervention—that he has been absent and unheard of for a period of at least seven years. No other presumption in law can be considered, except, of course, the evidence of the actual death of the party in question.

The Grand Lodge cannot, therefore, presume a fact that does not exist, and it does not possess the arbitrary power contended for by the respondent that it is the judge of the fact, and that the Appellate Court is precluded from considering its action for that reason.

There is no legal evidence whatever to even presume the death of the party. The only evidence which is presented is: "That the brother left his house in Westfield, Mass., on March 1st, 1882, and nothing has been seen or heard of him since. He left his watch and chain at home, put on an old suit of clothes, and stated he was going to New York. He was last seen in New Haven. He has been searched for wherever it was supposed he could be traced. It is supposed he came to his death by drowning." There is certainly nothing here to show anything inconsistent with the presumption that the brother is still alive, excepting a supposition that he died by drowning. This supposition is not even warranted by a scintilla of evidence, and yet, under these circumstances, if the time allowed by law had elapsed, and the same state of facts as to his unheard of absence continued during the period of five years longer, then the legal presumption would arise, and only then could he be presumed to be dead. The laws having reference to the Widows' and Orphans' Endowment only provides for the payment of $1,000 to the intended beneficiaries "after the death of a member" who (and by implication) at the time of his decease, was a member in good standing. (See Article X., sec. 2, p. 12; "Benefit to Widows and Orphans," Laws District No. 1, I. O. B. B.)

The Grand Lodge, however, in this case, upon the presumption of sovereignty, determined to pay to the wife of the absent brother the $1,000, upon receiving, by way of indemnity, a U. S. Government bond of $1,000, to be held by the Grand Lodge, to secure it against harm in the event of the brother reappearing after the lapse of the time provided for by the legal presumption of death. And it is contended for by the respondent, substantially, that it has undoubted authority to dispose of its funds in this wise, if, in its discretion, it chooses to do so. Such a doctrine cannot be maintained, or the reason that the Endowment Fund can only be collected and

disbursed for a specific object, as provided by law, and nowhere is there any provision of law authorizing the payment of any part of this fund by the method suggested here. If such an advance payment were allowed to be made even upon the receipt of the most undoubted security, it would establish a precedent quite dangerous to the Endowment Fund, as it would change the mode of the possession of the fund from its rightful possessor to questionable claimants. The possession of the fund itself being at all times better and more secure than the substitution of securities upon a doubtful contingency.

The claim of the respondent, that it would work a hardship to compel the wife of an absent brother to pay his dues to keep him in good standing until she can establish the final proof of his death, cannot be maintained, for the reason that, presumptively, the brother is alive, and, if alive, the obligation that he be kept in good standing rests upon him or those that represent him during his absence.

If, however, it should afterwards turn out that the brother is dead, then the payment just referred to could only be considered as "*ad damnum absque injuria*," because the payment of the dues, should he at any time reappear, protects his family by securing the payment of the $1,000, and for carrying out the very object for which the dues were paid.

The claim by the respondent that the Grand Loege can give or loan away its funds upon such terms and conditions as it pleases, may apply to such a loan or gift as will be procured by direct and specific taxation, as provided for by law. Even then the express fund must be stated and collected, and can then only be authorized by the action of the Grand Lodge. But this will not permit the Grand Lodge to use the funds of the Widows' and Orphans' Endowment for any other purpose than for which it was collected. (See Article VII., sec. 5, p. 11., *Ibid*)

From these views, it must be apparent that the Grand Lodge erred in passing the report of the committee from which this appeal was taken as being in violation of the Endowment Law of District No. 1, and I accordingly vote to sustain the appeal.

LIONEL C. LEVY, JR., DISTRICT NO. 5.

The record in this case is not so full as we should desire. The resolution of District Grand Lodge No. 1, ordering the payment of

$1,000 ought to have been set forth in the record specifically; in its absence we can only arrive at the scope and substance of that resolution by the admissions contained in the answer of respondents for Dist. G. L. No. 1. They disclaim that the resolution is predicated upon Article X. (the Endowment Law of Dist. No. 1), and they admit that "*it was not, nor is it now, claimed that the brother is dead.*" This admission upon the part of respondents is inconsistent with their having acted upon the theory that the brother is dead, or that the District Grand Lodge adjudged him so to be; and no law of the District authorizes a disbursement of money in the form made by the resolution appealed from upon the mere disappearance of a brother—but such disbursement and the assessment necessary to carry the resolution into effect is in conflict with Sec. I., Act VII., Laws of Dis. G. L. No. 1. Under the admissions of respondents' answer, taken in connection with the record and pleadings before us, we must conclude that the resolution appealed from was predicated upon the report of a certain sub-committee "on the report of the Widows' and Orphans' Committee," and not upon facts before the District Grand Lodge. The report of said sub-committee not being based so much—to use its own language—upon an inference "that a proper proof of death has been presented," as upon what it considers to be "the burden imposed upon Mrs. Brunner who is compelled to pay the annual dues of her husband to keep him in good standing when there is a strong probability of his death." This burden we think is more imaginary than real; if her husband be dead, whenever that fact shall be determined in a lawful way, such decision would relate back to the actual date of his decease, and no dues from that date would be demandable. If he be not dead the payment of dues will not be an unlawful or inequitable burden.

If District Grand Lodge No. 1 had, from the evidence before it, plainly decided that there was sufficient to justify a presumption that Brunner is dead, and upon so deciding had passed a resolution ordering an assessment of $1,000 to be collected and paid over to the widow of said alleged deceased brother under their endowment law, we should have held such finding and action was a question of fact and discretion which it had sovereign power to determine and enforce; but under the pleadings and record presented for our consideration in this case, we hold that the resolution under the circumstances and in the form adopted, was a violation of the laws

of the District upon which no valid assessment could be made, and that so far as appears from the record, the whole procedure, from its inception in Kishon Lodge, was informal and irregular, and that the appeal should be sustained.

DISSENTING OPINION.

ADOLPH MOSES, DISTRICT NO. 6.

This appeal questions a resolution of appellee directing an assessment in favor of the widow of Brother Brunner under the Widows' and Orphans' Fund of appellee. It appears that Brother Brunner disappeared about two years ago or more and has not been heard from since. It would also appear from the record that this matter had been brought to the notice of the Grand Lodge at the session of 1883, and the case was referred to the Widows' and Orphans' Committee *with power*. The committee having all the facts before it, recommended the collection of the assessment to the General Committee of the District, but the General Committee decided that there was not sufficient evidence to warrant the payment.

This action was overruled by the District Grand Lodge at its annual session of 1884, hence this appeal. It is contended that there is no proof that there is *a widow* in this case, and that hence there cannot be an assessment; that no certificate of *the death* was made out, and could not be made out, because the *date* of the death could not be given.

There is no evidence that a certificate was *not* made out, and in fact, the record does not disclose how this case reached the Grand Lodge. I must presume, therefore, that it reached it in a legal manner. As all the facts which were before the Grand Lodge are not presented in the record I cannot judge whether the Grand Lodge decided well or not in passing this resolution. The final report, recommending an assessment, disclaimed that proper proof of the death had been presented, but the recommendation was made, because of the *strong probability of death*, and because security was to be given in the shape of indemnity.

It must be apparent that a general law cannot provide for exceptional cases, and the strict letter of the law must sometimes give way to circumstances. The Grand Lodge, in administering

such a trust, must sometimes exercise discretionary power, and that discretion must be permitted to prevail in the absence of wrong. I am somewhat led to this conclusion by the action of the Courts which administer the law more rigorously than this tribunal is supposed to do.

In People *vs.* Admire, 39 Ills. 251, a surety of an administrator was sued for the default of the principal. The administrator had died before *demand* could be made upon him of the amount found in his hands upon settlement, and it was contended that no *davastavit* could be established without demand upon the administrator *as required by law*, the Court say :

" The statute must receive a sensible construction, even though such construction qualifies the universality of its language. When it directs that a demand shall be made upon an administrator by a person entitled, under the order of the Court, to money in his hands, it must be considered as having reference to cases where there is an administrator in being upon whom the demand can be made. The demand is, in most cases, a matter of form, intended to protect parties from needless costs, and its requirement by the law was not designed to be used by the securities as a shield from liability after a demand had become impossible. The law is not so unreasonable as to require the performance of impossibilities as a condition to assertion of acknowledged rights, and when Legislatures use language so broad as apparently to lead to such results the Courts must say, as they have always said, that the Legislature cannot have intended to include those cases in which, by the Act of God, a literal obedience to their mandate has become impossible. " The law itself and the administration of it," said Sir William Scott, as quoted in Broom's Maxims, page 181, "must yield to that to which everything must bend to necessity. The law in its most positive and peremptory injunctions is understood to disclaim, as it does in its general aphorisms, all intention of compelling to impossibilities and the administration of laws must adopt that general exception in the consideration of all particular cases." The cogency of this reasoning leads me to vote for the dismissal of the appeal.

SALOMON MARX, DISTRICT NO. 7.

The District Grand Lodge resolved to pay Mrs. Benj. Brunner one thousand dollars, the sum she would have received had her

missing husband been proven dead. He is only supposed to be dead, however.

She is not in condition to continue to pay his dues for the time that must elapse before his mere absence would create the legal presumption of his death in the State of New York. A brother offers to deposit a U. S. bond for $1,000 to secure return of the money in case the husband should re-appear.

An appeal is taken from the action of the District Grand Lodge. The appellant claims in substance :

1st ; that this action was " presumably " taken under the provision of Article X. of the Constitution, and he urges that instead of being authorized by that article such a course violated it.

2nd ; that a member suspended for non-payment of dues might claim re-instatement if it could be established that the dues, failure to pay which resulted in loss of standing, had been illegally demanded.

The District Grand Lodge replies that the resolution was not adopted by virtue of Art. X.: that a sub-committee, acting upon the report of the Widows' and Orphans' Committee, recommended the payment on receiving an indemnity bond in the sum of at least $1,500 ; that this sub-committee's report distinctly disclaimed suggesting that proper and sufficient proof of death had been presented; that while there is a strong probability of the death of the brother, it is not now claimed that he is dead ; that it was within the power of the District Grand Lodge, in the management of its internal affairs, to direct the payment as "a gift, loan or otherwise," especially as it was to be secured from loss or damage ; that if it should be held that the payment was intended to be made on the theory of an actual death, there is no evidence showing failure to comply with Art. X.; that it is to be presumed that the action of the District Grand Lodge under that article, with all the facts before it, would be action in accordance with the law upon a matter peculiarly with its own control, and if this case was so created, that the resolution must be held to have been properly adopted ; that no organic law of the Order had been violated ; that to compel the beneficiary to pay her husband's dues would be a great hardship.

The appellant urges that as the respondent adopted the recommendation of the sub-committee that an assessment be collected, its action was clearly under Artictle X., as no other article

provides for such an assessment. He further urges that the resolution does violate the organic law to wit : Art. VII of the District law, which, he claims forbids all payments not provided for by the District Grand Lodge at its regular session.

It appears from their report that the Widows' and Orphans' Committee, after full investigation, unanimously recommended to the General Committee "to collect the sum of one thousand dollars assessment for the death of Brother Benjamin Brunner, pay the same to the widow, and accept the indemnity bond from the brother of the missing man ;" but that "the General Committee, after investigation of the case, finally decided that there were not sufficient proofs to warrant the payment."

This report was referred to a special (or sub-) committee who reported in favor of the payment, as stated by the District Grand Lodge in its answer. This committee disapproved the action of the General Committee in view of the offer of the indemnity bond and of the burden imposed upon Mrs. Brunner, who is compelled to continue the payment of her husband's annual dues when there is a strong probability of his death, and they expressed their conviction that there would be no jeopardy to the Order in paying the money.

The point made by the respondent, the District Grand Lodge that the subject of this appeal is a matter of internal and sovereign legislation, not to be reviewed by the Court of Appeals, is untenable. The Constitution Grand Lodge is "supreme in the Order" (Constitution, Part III., Art. I., Sec. IV.). The Constitution fixes no limit to the jurisdiction of this Court except the restriction of its powers, in each case to the "points presented by the appeal." (Constitution Part III., Art. III., Sec. 2.) Whether under the Constitution and the law of the jurisdiction of the District Grand Lodge, the action of that body in the present case has been legal, is a matter for this Court to determine upon its own construction of the law and in view of the facts presented. Concerning the facts there is no material dispute.

It is evident that the provisions of Article X. of the Laws of District Grand Lodge No. 1 have not been followed in the passage of the resolution under consideration. That article provides for the payment of a fixed sum to widows, but only after minute proof of the death of the husband, presented in a designated manner

Sec. 7, b, Art. VI., Part I. of said laws, provides that the Committee on Widows and Orphans "shall particularly ascertain that the proofs of death are properly attested, and that all the requirements of law are provided." Without several important changes in the law, Article X. could not authorize the proceedings had in this instance.

The employment of the revenue of the District Grand Lodge "for benevolent purposes" is authorized by Sec. 5, b., Art. VII. Part I. of said laws, but no disbursement therefrom can be allowed "except those for which appropriation shall have been made." (Sec. 1, same article.) The present is clearly not a case of action under this article. It was not proposed to draw the $1,000 from any source but an assessment.

We have then the question : had the District Grand Lodge the right to order the assessment and payment to Mrs. Brunner, under the circumstances and on the conditions stated, notwithstanding the absence of any direct and positive law upon the subject?

One is almost tempted (as the case presented is an unusual one, and not likely to be repeated, we may devoutly hope, a case calling for action, within the spirit of the preamble of the Constitution ; to grant relief in such an emergency being in accordance with the genius of our noble Order, because the call for assistance should not be left unheeded in a case evidently unforeseen by those who prepared the technical rules administering our affairs) to vote in favor of it ; *but there being no proof of death no assessment can be made, and it would not have been made had not an indemnity bond been given, which, if any similar case would happen again, when, after a precedent has once been established, the party applying for relief, unable to furnish the required security, would find herself at a loss to do so, hence would find out ; "that a difference is made between the unfortunates who are fortunate enough to furnish, or unfortunate not to be able to furnish the necessary securities!"*

In the absence of positive laws or provisions, lodges, Grand Lodges especially, should be guided by the existing laws of the State and the United States, and not wantonly override the same, the brother who so kindly furnished the bond might as well have advanced the money to the bereaved sister and taken such documents from her as to shield him against loss, while the lodge the missing brother is a member of, and even the Grand Lodge, could

have found a remedy to reimburse the suffering wife all that she will have to pay into the endowment fund until the time set by law has expired or proof of death has been established, all of which could and can be done without disrespect for existing laws.

I feel grieved at being compelled to say, that although I like to see a service rendered to humanity, yet I have to vote in favor of the appeal.

DECISION.

A member of a lodge within this District left his home and family, no tidings of him were received for a period of nearly two years. These facts were made known to the respondent for the purpose of obtaining the endowment, which is payable to the widow of a deceased member, and for the payment of which, when a death occurs, an assessment is made upon the members of the District. The case was referred to the Widow and Orphan Committee and the General Committee of the District. The Widow and Orphan Committee reported in favor of paying the endowment and making an assessment. The General Committee refused to act in accordance, on the ground that there was not proof of death. The subject was then, at a subsequent meeting, referred for action to the Grand Lodge, which overruled its General Committee, and resolved to pay the endowment, and order an assessment upon an indemnity bond being given; against which action of the District Grand Lodge this appeal is presented.

The Court holds that the laws of the District permit the payment of an endowment and an assessment on the members, only on the death of a brother, that in this case there is no proof of death, nor is death assumed to have taken place, and therefore the Grand Lodge erred in its action. The appeal is sustained and the resolution of the respondent declared void.

Sanger, Abraham, Reinstein, Goodhart, Levy and Marx, JJ., sustain the appeal. Moses, J., *contra.*

JOSEPH ABRAHAM,
President of the Court.

APPEAL LXI.

COLUMBIA LODGE, NO. 127, APPELLANT, *vs.* DISTRICT GRAND LODGE, NO. 4, RESPONDENT.

FACTS.

The widow of Levy Marx, deceased, appealed to the District Grand Lodge, No. 4, from the action of Columbia Lodge, No. 127 suspending said Marx from membership. The claimant relied solely, upon her own naked assertion in her statement on appeal. Evidence to support them was neither adduced nor proffered upon her part. Her complaint or statement on appeal recites the facts that her deceased husband, who was formerly a member of Columbia Lodge, and a resident of San Francisco, removed in the month of December, 1882, to Tucson, Arizona. It is nowhere alleged that the brother gave notice to the lodge of his change of residence or address.

The statement or complaint further alleges that, prior to his departure, Brother Marx paid all dues which had accrued against him, after which date, at divers times, dues and assessments were paid for him by his son-in-law. The cash account of Brother Marx with Columbia Lodge discloses the facts that no payments whatever were made by Brother Marx after March 27th, 1882, on account of dues, or after August 28th, 1882, on assessments to the Endowment Fund.

Levy Marx was suspended by the lodge on the 15th day of January, 1883. On the 22nd day of January, 1883, the daughter of the deceased, at his written request, paid $12 to, and obtained receipt therefor from, the secretary of the lodge, who, in answer to her inquiries as to how much was due from her father, replied that such sum would suffice for the time being. The answer of the lodge shows the facts of this transaction to be that on the 22nd day of January, 1883, the sum of $12 was handed to the secretary, who informed the lodge that the sum of $12 was tendered to him before the opening of the lodge to be credited to the account of Brother Levy Marx. He was thereupon informed that the lodge could not receive any money from a suspended brother, except as provided in section 2, Article VIII. of the General Laws, and to return the amount to the party.

Section 2, above quoted, reads as follows:

"SEC. 2. Any brother who may have ceased to be a member, in consequence of non-payment of dues, may be reinstated within one year, upon producing a physician's certificate, by a vote of two-thirds of the members present, on payment of the amount due at the time he ceased to be a member, a motion to that effect having been laid over for one week. But after one year the amount due to the lodge at the time of his suspension must be paid, and he shall petition the lodge in writing to be reinstated, which is to be disposed of in all respects as provided in Article III. of these Laws of the admission of members. If the lodge refuses to accept him it may grant him a card of withdrawal, or if no card is granted the amount paid in shall be returned."

The mode of reinstatement is provided for by law (sec. 2, Article VIII., General Laws), and the rights of a suspended member and the power of the secretary of the lodge have been determined by decisions of the Committee on Jurisprudence and Appeals of District Grand Lodge No. 4. We quote as follows from pages 51 and 60 of the proceedings of District Grand Lodge No. 4, January, 1883:

"Question number 8. In case a member suspended for cause, dies during such suspension, is his family or widow deprived of the benefits of the endowment, even if the assessment were regularly tendered to the secretary whenever levied? How in case of expulsion? How in case of suspension for non-payment of dues. (Signed) A. Wash, Columbia Lodge 127.'

The Committee on Jurisprudence and Appeals answerad Question No. 8 as follows:

"Any brother suspended for non-payment of dues, or cause, or who is expelled, has no claim on the endowment during the time of his suspension or expulsion. The secretary, furthermore, has no right to receive any payment of assessments from such suspended or expelled members.

(Signed)

J. GREENEBAUM,
D. A. D'ANCONA,
S. ZEKIND,
E. GUNZBURGER."

Levy Marx died on the first day of February, 1883, at Altato, Mexico.

The petition avers, and claims that at no time after Levy Marx left the State of California, was any legal notice pertaining to said lodge sent to or received by him, and that if any notice notifying him of his indebtedness was sent to him, that it was not a sufficient or legal notice.

The lodge filed its answer to the petition. The averments ot this answer are the solemn declarations of the lodge, by which it consents to remain bound. It is the highest kind of evidence on its behalf, being, as it is, direct statements of fact, strictly within its own knowledge.

The answer avers, that at no time has the lodge been made aware of any change of residence of Brother Marx from the Windsor House, corner Market and Fifth streets, San Francisco, as on the register of the secretary.

The answer further avers, that it did send to Brother Marx, to such last known address, all notices required by law.

The brother, it appears, had never informed the lodge of any change in his address.

The itemized account of Brother Marx shows that he made no payments of dues after March 27th, 1882, or of assessments to the Endowment Fund after August 28th, 1882.

Brother Marx was suspended from the benefits of the Endowment Fund by reason of his failure to pay assessment No. 79, levied August 28th, 1882, and the Grand Secretary notified.

Section 6, Article XIII., of the General Laws of District Grand Lodge, No. 4, reads as follows:

"Any member who shall neglect or refuse to pay his assessment to the lodge thirty days after the same becomes delinquent in the Grand Lodge, shall be suspended, without notice, from the benefits of the Endowment Fund, and the secretary of the Grand Lodge must be immediately notified of such suspension; and when indebted for three successive assessments, those and all subsequent ones shall be charged to his account as dues."

On January 1st, 1883, a regular meeting of Columbia Lodge was held, at which meeting, as the minutes read, "the following names were read as being in arrears for their dues: Simon Goldsmith and Levy Marx, and the secretary ordered to notify the respective brothers.'

The said notice, so directed to be sent, is averred in the answer to have been sent by the lodge to Brother Marx at his last known address.

This notice to the brother was on a blank printed in the German language, in which the lodge conducted its business, and in the following form, as translated:

"HALL OF COLUMBIA LODGE,
No. 127, I. O. B. B.

"BROTHER,—You are herewith notified that you are in arrears for dues. You owe $16, and you are requested to pay the same within two weeks from this day, otherwise you will be proceeded against lawfully, or according to law.

By order.

[SEAL.] ————————,
Secretary."

An examination of the statement or complaint on appeal discloses that the adherents of Mrs. Levy Marx have sought to make sure her position by blowing both hot and cold. In the beginning of her complaint she is made to state in positive language that no notice was ever sent to or received by the deceased from the lodge; and further on, as if anticipating an overwhelming contradiction, and to overcome its effect, she is required to state that which is impliedly a plain contradiction of her first allegation. It is conceded by implication of language, if not in express terms, that a notice had been sent to the deceased, but its effect as a notice to him is repudiated because it was not, in the judgment of her advisers, a "legal" notice.

A first reading of this notice satisfies the mind that it is plain, direct, and full enough to answer every requirement of the law.

On January 15th, 1883, a regular meeting of the lodge was held, and the minutes thereof read: "Brother Levy Marx was suspended by the president for non-payment of dues, he owing $16."

Four members of the Committee on Jurisprudence and Appeals of said District Grand Lodge, No. 4, rendered their decision in writing, sustaining said appeal, and one member of said committee filed a dissenting opinion. On the 29th day of January, said District Grand Lodge, No. 4, by a vote of 47 ayes and 39 noes, sustained the said majority decision of said Committee on Jurisprudence and Appeals. Thereupon, and on said last-named day,

Columbia Lodge gave notice, in writing, of appeal to the Court of Appeals, and a stay of proceedings was ordered by said District Grand Lodge. On the 5th day of February, 1884, the Executive Council of said District Grand Lodge granted appellant five days additional time to prepare and file its statement on appeal in the office of the Grand Secretary.

GROUNDS OF APPEAL.

And now the appellant specifies the following as grounds of appeal, to wit:

1. The evidence is insufficient to justify the decision.
2. The evidence is adverse to the decision.
3. The decision is contrary to law.

And under the head that the evidence is insufficient to justify the decision, the appellant specifies the following particulars:

a. The evidence fails to show that Levy Marx paid to the Columbia Lodge all dues or assessments required to be paid by law to said lodge.

b. The evidence fails to show that Brother Marx was a member in good standing, and not in arrears in said lodge at the time of his suspension.

c. The evidence fails to show that the suspension of Brother Marx from said lodge was without warrant or authority of law.

d. The evidence fails to show that said lodge did not send to said Brother Marx notice of his indebtedness to said lodge before his suspension.

e. The evidence fails to show that said lodge did not send to said Brother Marx legal notice of his indebtedness to said lodge before his suspension.

f. The evidence fails to show that the suspension of said Levy Marx was in any respect illegal.

And under the head that the evidence is adverse to the decision, the appellant specifies the following particulars:

a. The evidence shows that Brother Marx did not pay to Columbia Lodge all dues or assessments required to be paid by law to said lodge.

b. The evidence shows that Brother Marx was not a member in good standing, but was in arrears in said lodge at the time of his suspension.

c. The evidence shows that such suspension was in all respects legal.

d. The evidence shows that said lodge did send to said Brother Marx notice of his indebtedness to said lodge before his suspension.

e. The evidence shows that said lodge did send to said Brother Marx legal notice of his indebtedness to said lodge before his suspension.

f. The evidence shows that the said Levy Marx was suspended from said lodge according to law.

And under the head that the decision is contrary to law, the appellant specifies the following particulars:

a. The said decision is contrary to law in deciding that the notice sent to said Brother Marx "was not such a legal notice as by said law it was required to be, and hence no notice at all."

b. The said decision is contrary to law in not deciding that the said notice was a sufficient and legal notice.

[SEAL.] EDWARD BARE, HENRY NEWMAN, B. TRIEST, } *Committee on Appeal.*

H. NEWMAN, *Secretary.*

S. ADLER, *President.*

RESPONDENT'S ANSWER.

Answering the argument of appellant herein, the respondent respectfully submits:

I. The appellant, Columbia Lodge, asserts that this District Grand Lodge erred in declaring the suspension of Brother Marx illegal, on the ground that the petitioner relied solely upon her own statements in her appeal to the District Grand Lodge. We quote: "Evidence to support them was neither adduced nor proffered upon her part."

In meeting this point, if needs be, we beg to call your attention to the fact that this case differs from one *wherein a trial has been had*, and where the respective parties had opportunity to present their evidence.

In support of this point said Columbia Lodge in its appeal says: "It is nowhere alleged that the brother gave notice to the lodge of his change of residence or address."

To this respondent begs leave to say that as the appellant has

neither cited any law of this District Grand Lodge or by-law of said Columbia Lodge, making it obligatory upon a member to notify the secretary of his Lodge, in writing, of any change or temporary change of residence, this should be treated as immaterial. The answer of said Columbia Lodge to the complaint or appeal of Mrs. Marx, will show that at divers times subsequent to the removal of said Brother Marx from the city of San Francisco, payments were made for him as set forth in said original complaint or appeal of Mrs. Marx, whom these payments were made by, and not denied by the said lodge. The lodge, and the secretary especially, knew where the said son-in-law of said Brother Marx was located, and leaving as it is alleged was done, such an important notice at a place where deceased during some period of his life had resided, and where they knew that it could not and would not reach him, instead of leaving it with said son-in-law, is an admitted evasion of the law of this District, and should not, as it did not before this District Grand Lodge, receive the slightest consideration from your honorable Court.

II. Appellant cites that the complaint of the said widow of Brother Marx alleges that prior to his (Marx's) departure, he paid all dues that had accrued against him, after which dues and assessments were paid for him by his son in-law. Appellant denies the truth of these allegations.

While this point is not an important factor in the premises, still it will be seen that about the time of Brother Marx's departure from the city, say in January or February, 1882, he was to all intents and purposes clear in the books of said lodge, for on March 31, 1882, after being charged with the quarterly dues for the quarter ending March 31, 1882, the balance due by Marx on that date for dues is $2, which is less than three month's dues for the quarter ending March 31, 1882. (He left this city about December 1881.)

Respondent desires to call the attention of your honorable Court:

a. That section 2, relied on by said Columbia Lodge, does not apply to this case, as the legality of the suspension of said Brother Levy Marx has been adversely decided, so far as the judicial power of this Grand Lodge can adjudicate.

b. The appearance of the daughter of said Brother Marx in he lodge room, asking the secretary how much, if anything, was

due, and to be paid for her father. The financial secretary (the only officer of the lodge competent to correctly inform her), informing her that $12.00 would suffice for the time being, he receiving that amount and entering it upon the financial books of said lodge as itemized herein, is to be regarded.

1st. That the financial officer of the lodge was not aware that Brother Marx had been suspended a week previous to receiving said $12.

2d. The payment of the amount by the relatives of Brother Marx shows an anxiety and desire on their part to pay the amount due on being informed thereof.

c. The question claimed by appellant to have been affirmatively answered on previous occasions by this Grand Lodge, refers to members legally suspended, or where no question is raised as to the legality of their suspension. If it should be by you affirmed that said Brother Marx had been illegally suspended January 15th, 1883, from membership by said lodge; then his agent, the daughter, had the right, on January 22, 1883, to make payments, the financial secretary to receive and distribute the amount as requested, and as he did, as shown itemized, and on the receipt of said money, it became the duty of said Columbia Lodge to cause said Brother Levy Marx to be immediately restored to all the endowment benefits from which he had been formerly suspended as provided for in sections 6 and 7 of the endowment laws of this District.

d. Under the pretence that Brother Levy Marx was, on January 15, 1883, legally suspended, said Columbia Lodge failed, neglected and refused to cause his reinstatement to the endowment benefits, and did not transmit to the Grand Secretary of this District the whole amount of money collected by said Columbia Lodge on the 22d day of January, 1883. Brother Marx died eighteen or nineteen days after the pretended suspension took place, a thousand miles away from his family, and the payment of January 22 was a legal tender, and reinstated him to all the rights and benefits accruing from the Endowment Fund of this District.

The respondent, therefore, respectfully submits, that if your honorable Court should affirm the decision of this District Grand Lodge, that said suspension was illegal, that you may likewise and at the same time decide that the payment made, received and entered upon the book of the lodge kept for that purpose, to have been a

legal payment, as if no suspension had taken place, and should be transmitted by Columbia Lodge as by section 7 required.

District Grand Lodge, No. 4, respectfully prays your honorable Court to decide all issues raised, and having, by appellant, been made an issue herein, your respondent is ready to meet the issue and to have your honorable Court take notice thereof.

IV. To the allegation in the original complaint herein, that notice was not received by Brother Levy Marx, nor was any sent, and if sent it was not a notice in accordance with Sec. 1, Art. 8, of the General Laws of this District.

"A simple denial is no answer to statements on appeal."

Has the lodge done so in this case? Assuredly not. The complainant in her appeal avers that no notice whatever was sent by said lodge. The lodge in its answer says: "That it did send all notices required by law to said Levy Marx to his address, Windsor House, corner Fifth and Market streets, San Francisco, California," (page 41,) and then rests without any proofs to support the averment. The lodge was not asked whether she sent "all" notices to the Windsor House, but whether the notice required by Sec. 1, Art. VIII of the General Laws had been sent.

The question for this Grand Lodge to determine was, "Did Columbia Lodge send such a notice and in manner as is required by Sec. 1, Art. VIII of the laws of this District? which reads as follows, to-wit:

"SECTION 1. It shall be the duty of the secretary to report to the lodge at the first meeting of each month, the names of all those brothers who owe for dues, fines and assessments, an amount equal to the amount of dues for one year. After the secretary has reported delinquents he shall give legal notice to those in arrears to appear, at the latest, in the second regular meeting thereafter and show cause why they should not be suspended. If they fail to do so, then the president shall put the question, 'Does any brother know a reason why Brother ——— ——— shall not be suspended?' If no satisfactory reason be presented to the lodge, then the president shall declare Brother ——— ——— ——— suspended."

From the answer of said Columbia lodge it does not appear that such a notice was sent, or that any notice was sent excepting the bare assertion that "all" notices were sent to the Windsor

House. Your Honorable Court will observe that under Sec. 1, Art. VIII, above set forth, the secretary shall report delinquents whose indebtedness to the lodge amounts to one year's dues. (The annual dues of Columbia Lodge is $12, payable quarterly.) He shall then give legal notice to such delinquents to appear and *show cause* why they shall not be suspended.

A translation of Exhibit "A," certified to as a correct transcript of the minutes of said Columbia Lodge, reads: "The following names were read as being in arrears, and the secretary was ordered to notify Brothers Simon Goldsmith and Levy Marx."

Notify said brothers of what?

Does that part of the record disclose the fact that the secretary was ordered to notify said brothers in accordance with Sec. 1, Art. VIII. referred to?

It simply orders the secretary to notify said Goldsmith and Marx, leaving it discretionary with the secretary as to the tenor of the notice, and yet the lodge says it will stand by its record.

We now come to Exhibit "B," disclosing what transpired in said lodge January 15, 1883. The translation of said Exhibit "B" reads as follows: "Brother Levy Marx was suspended by the president for non-payment of his dues, the amount being $16."

The record here fails to show that the brother was legally suspended in accordance with the General Laws of this District.

1. Was a notice served on Brother Marx?
2. When was it served, how, and by whom?
3. Was it such a notice as is required by Section 1, Art. VIII?
4. Did the brother fail to appear and show cause?
5. Did the president put the question, "Does any brother know a reason why Brother Marx shall not be suspended?"

Simply, Brother Marx was suspended by the president, his indebtedness being $16.

Now, if the President of a lodge, ignoring all requirements of law which should precede and are absolutely essential to legalize proceedings of this character, can suspend a brother because he is indebted to the lodge $16 he can do so for a smaller sum.

The laws of this District (and undoubtedly of other Districts) require something more, especially in matters of such vital importance; and if it is not required of the secretary of a lodge to report to the lodge where, when, how and on whom he served or gave the

notice and the nature of the notice, then your honorable Court will at once perceive that the preservation of membership is solely vested with the secretary, at whose dictum depends the safety of the members.

This is a precedent too dangerous to be established.

A notice of this character must be considered in the nature of a summons citing the delinquent brother to appear before his lodge, the Court at law, and *show cause* why the lodge (Court) should not pass judgment of suspension against him. This being so, it is needless to call your attention to the matters that a summons should contain the exact language that the statute provides; and that instead of the one as required by Sec. 1, Art. VIII., which should have been sent to delinquent members to *show cause, etc.*, one that reads "otherwise you will be proceeded against lawfully" would confer no jurisdiction. Hence, the strict and mandatory provision on that subject as contained in said Section. And equally as important and necessary is the proof of the service of said notice (summons) and when it was served. The lodge has held and still holds to be bound by its records as set forth in said Exhibits "A" and "B." Comparing said Exhibits with said Sec. 1, Art. VIII. will at once establish that not one of the provisions of that law has been complied with, and that the suspension of the brother was illegal, void and contrary to the laws of this District.

The Committee on Jurisprudence and Appeal of this District as well as the Grand Lodge held that it was not, even if it had been properly sent and delivered to the brother. The notice was not such a notice as would properly apprise the brother of the danger in store for him which, by the laws of this District, *it was intended* he should have. (See Ulman's Digest, p. 865, Sec. 3, Sub. 1 and Sec. 4, Sub. 1.)

This Grand Lodge begs leave to submit that the language of the law conveys the intention of its makers, and that the words used "failing to appear, you will be proceeded against lawfully," cannot be construed or held to be a compliance with the provisions of Sec. 1, Art. VIII., even had it been proven to the satisfaction of this Grand Lodge that the notice as is alleged to have been sent, was served upon Brother Marx.

In affirming the decision of our Committee on Jurisrudence and Appeals this District Grand Lodge did so conscious

of doing right, and prays to be sustained by your Honorable Court.

In thus submitting this matter to your judgment, District Grand Lodge, No. 4, prays as an especial favor and to prevent further litigation which might otherwise ensue that your Honorable Court include in your decision, findings on all issues raised, to-wit : Was the said suspension of Brother Marx illegal and void ?

And if illegal and void, was the payment made on January 22d, 1883, in consonance with Sec. 7, of the Endowment Laws of this District ?

And did it re-instate the Brother to all benefits accruing from the Endowment Fund, as provided for in said Sec. 7 ?

For District Grand Lodge, No. 4, I. O. B. B., in Benevolence, Brotherly Love and Harmony.

H. P. BUSH,
GABRIEL COHN, } *Committee.*
S. H. SHOCKEN,

OPINIONS.

Adolph L. Sanger, District No. 1.

Whilst I have some hesitation in arriving at a conclusion in this case because of my repugnancy to forfeitures, I consider that the laws regulating endowment should be strictly construed. The endowment provisions are an engrafting upon the original legitimate functions of our Order, and were designed for the special pecuniary advantage of its members. They involve mere questions of contract rather than strictly benevolent features, and I see no reason why any particular favor or leniency should be shown towards any member, who, having the right to demand the strict performance, on the part of his District, of their part of the contract, for the payment to his heirs of an endowment, should not also be held to a strict performance on his part of all the provisions of the law applicable to him with reference to such endowment.

This Court would not be justified in their decision of this case in departing from the ordinary rules of law prevailing in similar matters. A careful perusal of the evidence satisfies me that Bro. Levy Marx was properly and legally suspended for non-payment of dues on the 15th January, 1883. The notice of arrears which was sent to Brother Marx conforms to section 1, Article VIII., in that

it contained substantially all that it required by that section. It informed him of the amount owing by him, requested him to pay the same within two weeks from its date, and warned him that unless the same should be paid, lawful proceedings would be taken against him. He was thus put on his guard, and, as every member is presumed to know the law, it was unnecessary to advise him specifically of the proceedings which would be taken against him. It was sufficient that he was notified that he would be proceeded against if his arrears were not seasonably liquidated. This notice was sent to Brother Marx to the only known address which had been left with the secretary of the lodge, and to the address to which all other notices had theretofore been sent by the secretary. This notice was mailed in time, and was the only notice which was required, and when neither the delinquent, nor any one representing him, appeared at the meeting of the 15th January, 1883, the lodge properly suspended him. The fact that the daughter of Brother Marx, at a subsequent meeting, left with the secretary a sum which, if it had been paid before the 15th January, would have been sufficient to prevent her father's suspension, does not relieve Brother Marx from the consequences of his neglect to do that which the law required; and the fact of her coming at all is evidence that the notice of arrears which had been sent to her father's usual address was received. The taking of the money by the secretary at the time when Brother Marx was under suspension could not restore him to membership, and the fact that the lodge, upon being notified by the secretary that the money had been left with him, promptly directed him to return it, was a repudiation of his right to receive it, and a reaffirmance of their original act of suspension.

It is immaterial that the president of the lodge appears not to have used the formal language contained in the by-laws; but inasmuch as he distinctly announced that Brother Marx was suspended for non-payment of dues, and there being no dispute as to the fact of such non-payment, no advantage can be taken of what, at the utmost, must be considered an unimportant irregularity of form.

For these reasons, I am of the opinion that the appeal should be sustained.

JOSEPH ABRAHAM, DISTRICT NO. 2.

In this cause there are disputed questions of fact, which may be

reconciled, and there are questions of law dependent upon the facts which I do not deem difficult of solution. The decision hinges entirely upon the service and form of notice, claimed to have been served upon a brother whom the lodge suspended for non-payment of dues. I first consider whether a notice was duly served upon the suspended brother. I find the facts to be that a brother of Columbia Lodge was registered on the books of the lodge as a resident at the Windsor House, corner of Market and Fifth streets, San Francisco. He left that residence and went from California to Mexico, where he subsequently died, but no notice of removal from the place where he registered on the lodge books had been given. Under these facts a service of notice made at the place last registered was properly made, and I find, from all the evidence before me, that it was so made in this case. The form of notice served is set forth in the pleadings, and does not require repetition. Objection is made that the notice is insufficient, and does not follow the law in express terms, yet it is claimed to be sufficient in substance. The suspension of a brother is penal in its consequences, and all things which the law prescribes shall be done prior to suspending a brother must be strictly followed. No presumption can be raised in favor of a lodge where a certain action is required to be done, and by its own showing it has not been done. The law prescribes that a brother who is in arrears a certain amount shall be notified to appear and show cause why he should not be suspended ; instead of this he is notified that he owes $16, and is requested to pay that sum, or he will be proceeded against according to law. The notice required by law was not sent. It may well be said that he was not bound to obey the pretended notice, and had it actually reached his hands, he might have disregarded it. The difference between telling a brother he should appear and show cause why he should not be suspended, and citing him to appear and pay what he owes, is apparent. The former might be within his power, the latter not, and therefore, he not being able to meet the requirements of what was sent him, would not appear and make his poverty a public shame. Thereupon it follows that the brother was not lawfully suspended, and the action of the District Grand Lodge was correct in so holding. It follows that, not being a suspended member, the tender of payment and its actual receipt by the secretary, placed him then in good standing in the lodge. It had no right to refuse the payment for its pretended

suspension was void. As a consequence, the endowment due on the death of a brother in good standing is payable to Mrs. Marx, the widow.

I have not discussed, for it is not a point made, as to the right of one not a member of the Order to appeal. In a case precisely similar, when a widow of a deceased member claimed certain rights, the appeal was taken by two members of the Order, which I think better practice (Ulman, p. 290). I vote to dismiss this appeal and that the widow have the endowment.

ALEXANDER REINSTINE, DISTRICT NO. 3.

Brother Levy Marx, a member of the lodge, appellant, was suspended on January 15, 1883, for non-payment of dues. On February 1, 1883, he died at Altato, Mexico, where he had lain mortally ill since the previous October. The notice to the brother of the lodge's intention to take action in his case, was addressed to a place where he confessedly was not at the time of service, and it is not denied that he failed to receive the notice.

The notice in question was worded as follows :

BROTHER : You are hereby notified that you are in arrears for dues. You owe $ and are besought to pay within two weeks from to-day ; otherwise, action will be had according to law.

By Order.

Art. VIII., Sec. 1 of Part II. of the General Laws of the District provides that the secretary "shall give legal notice to those in arrears to appear, at the latest, in the second regular meeting thereafter, and show cause why they should not be suspended. If they fail to do so then the president shall put the question. * * *"

The District Grand Lodge decided that the suspension was unlawful.

1st. Because the notice was insufficient.

2nd. Because it was not duly served.

On the papers submitted there can be no doubt of the due service of the notice. When a brother registers his address with a lodge, the lodge is entitled to treat this as the place to which notice must be addressed until it has actual knowledge of another place. To decide otherwise would be to throw upon the lodge the duty of following up its members from day to day which would be an obvious impossibility, whereas it is easy for the brother or the member to advise the lodge of his change of address.

Conceding, therefore, the due service of the notice, was the notice in such form as to entitle the lodge to suspend the brother?

The law is plain in demanding that the brother be legally notified to appear and show cause.

The notice in question is a mere request to pay connected together with an intimation that a failure to regard such notice will be followed by action "according to law." According to what law? Clearly according to the section of the General Laws above set forth. A reference to that section shows that the first action, according to law, is the service of a proper notice to appear and show cause. A brother receiving the notice in question might well treat it as a request prior to legal proceedings which he might safely disregard without further consequence than to be proceeded against strictly.

This being so there was an entire failure of the notices contemplated by law, and hence the lodge had no jurisdiction to suspend Brother Marx.

On this point the decision of the Grand Lodge was clearly right and hence the appeal must be dismissed.

MORRIS GOODHART, DISTRICT NO. 4.

From the Appeal Book in this case it appears that on January 1, 1883, Brother Levy Marx was indebted to Cobumbia Lodge No. 127, I. O. B. B., in the sum of $16, and that upon that evening, it being the regular meeting night of that lodge, the secretary duly reported to the lodge that said brother was in arrears to an amount equal to one year's dues, which in this instance was $12.

The secretary thereafter sent to the last known residence of the brother, as it appeared upon the books of the lodge—Windsor Hotel, corner Market and Fifth streets, San Francisco, Cal.—a notice in the following words, viz.:

"Hall of Columbia Lodge,
No. 127, I. O. B. B.

"BROTHER: You are herewith notified that you are in arrears for dues. You owe $16 and you are requested to pay the same within two weeks from this day, otherwise you will be proceeded against lawfully (or according to law).

By Order,

[SEAL.] ————————,
Secretary."

On the evening of January 15th, 1883, Brother Levy Marx was declared suspended from his lodge for non-payment of his dues, the following entry appearing upon the minutes, viz.:

"On January 15th, 1883, a regular meeting of the lodge was held and the minutes thereof read. Brother Levy Marx was suspended by the president for non-payment of dues, he owing $16."

On the evening of January 22nd, 1883, the daughter of Brother Marx appeared in the lodge room before the lodge opened and tendered the sum of $12 to the secretary, who, in answer to her inquiry upon the subject, stated that $12 "would suffice for the time being."

During the session of the lodge the secretary, under the head of good and welfare of the lodge, reported the circumstance in the lodge, and was instructed that the lodge could not receive money from a suspended member, and he was then and there directed to return the money to the person who had given it to him.

On February 1st, 1883, Brother Marx died at Altato, Mexico, and his widow applied to the lodge for the payment of the endowment. The lodge refused to pay upon the ground that Brother Marx had been suspended for non-payment of dues. The widow thereupon appealed from this decision, and a majority of the Committee on Jurisprudence and Appeal reversed the decision of the lodge and held that the endowment should be paid. From the determination of that committee an appeal was taken to District Grand Lodge No. 4, and upon a vote of 47 yeas to 39 nays, the decision of the majority of the Committee on Jurisprudence and Appeal, was sustained. An appeal is now taken to this Court from this latter decision.

The sole question underlying this case is whether Brother Levy Marx was properly and legally suspended for non-payment of dues on the 15th of January, 1883. If he was, the decision of the District Grand Lodge was erroneous; if he was not, the endowment must be paid.

To assist us in determining this appeal we have been referred to §§ 6 and 7 of Art. XIII of the Endowment Laws of that District, and § 1 of Art. VIII of the General Laws relating to subordinate lodges.

By § 6 of Art. XIII. it is provided that in case any member neglects or refuses to pay an assessment within thirty days after the same has become delinquent in the Grand Lodge, he shall be sus-

pended from the benefits of the Endowment Fund, and when he is in arrears for three consecutive assessments they shall be charged to him as dues.

The next section (7) provides the manner in which the member may relieve himself from this suspension.

By § 1 of Art. VIII. it is provided that "whenever any member shall be in arrears for dues, fines and assessments to an amount equal to one year's dues, he shall be reported to the lodge. After the secretary has reported delinquents he shall give legal notice to those in arrears to appear, at the latest, in the second regular meeting thereafter, and show cause why they should not be suspended. If they fail to do so then the president shall put the question, "Does any brother know a reason why Brother —— ——— should not be suspended?"

If no satisfactory reason be presented to the lodge then the president shall declare Brother ———— suspended.

It is evident that §§ 6 and 7 of Art. XIII. of the Endowment Laws must be read in connection with § 1 of Art. VIII., and that no brother can be deprived of the benefit of the Endowment Fund until he has been declared suspended from the lodge or the Order.

While it must be conceded that the notice sent to Brother Marx does not technically conform to Section 1 of Art. VIII., it is nevertheless sufficient "notice," for the reason that it contains substantially the requirements of the section. It stated the amount due for arrears, and notified the delinquent to pay the same within two weeks from the date, and that unless he did so, lawful proceedings would be taken against him.

The notice was sent to the last known address of Brother Marx as it appeared on the books of the lodge, it appearing from the evidence that no other address was ever given, and for that reason no objection can be taken upon that point.

The brother was reported in arrears at the meeting on January 1, 1883, and two meetings intervened between that and the meeting of January 22nd, 1883. Although the record does not disclose the date when the notice required to be sent by the secretary was actually sent by him, this Court will presume that the secretary did his duty and forwarded the notice at the next earliest day after the meeting of the 1st of January, 1883.

We are therefore left to the fair presumption that the notice was

mailed at the first opportunity, viz., on the second day of January, 1883. Brother Marx then had until and including the second regular meeting thereafter in which to pay his dues or show cause why he should not be suspended ("lawfully proceeded against"), which would of course be obviated by the payment of a sum sufficient to reduce the amount below $12.

Assuming that the lodge met weekly the brother had, until the meeting next, immediately succeeding January 8th, 1883 (within two weeks after the sending of the notice), and when neither he nor any one in his behalf appeared on the 15th, the lodge had no alternative but to suspend him for non-payment of dues. Upon the evening of January 22nd, 1883, and before the lodge opened its session, the daughter of Brother Marx tendered to and left with the secretary the sum of twelve dollars which, had it been tendered one week previously, would have been a sum sufficient to prevent his suspension. And while the secretary could express his opinion as to whether the twelve dollars was a sum sufficient for the time being, the taking of this sum at the time when the brother was already suspended, did not in any manner clothe him with the authority to bind the lodge. On the contrary upon his report to the lodge, that body refused to ratify his act, and ordered the $12 to be refunded on the ground that he had no right to accept it from a suspended member, thus expressly disavowing the secretary's action and negativing any presumption of ratification.

I fully concur with the opinion as stated on page 5 of the Appeal Book, and which appears to be a view expressed by the Committee on Jurisprudence and Appeal upon this subject; see also pages 51 and 60 of the proceeding of District Grand Lodge No. 4 January, 1883.

"Any brother suspended for non-payment of dues, or cause, or who is expelled, has no claim on the endowment during the time of suspension or expulsion. The secretary, furthermore, has no right to receive payment of assessments from such suspended or expelled member."

(Signed)

J. GREENEBAUM.
D. A. D'ANCONA.
S. ZEKIND.
E. GUNZBURGER.

This decision is applicable to the case at bar, and is to my mind

decisive of the question presented here. It having already been shown that the notice was a sufficient one, and that it was duly served at the last known address appearing on the books of the lodge, it must always be presumed that the necessary requirements and provisions of the law were known to the delinquent brother, and that upon his failure to comply therewith the law would be enforced against him.

The same presumption exists that the lodge and its officers acted in pursuance to the laws, and though the record does not disclose in *haec verba* the precise language adopted by the president when he declared the brother suspended, the fact that he did so for non-payment of dues carries with it the presumption that he acted in all particulars as the law directed.

The answer of the lodge that it sent *all* lawful notices to the brother is sufficient evidence to show that the last notice was sent. The answer means just what it says, and if *all* notices were sent then the last one must certainly be included.

If, therefore, the notice sent was a legal notice, sufficient to put the brother on his guard as to the necessary consequences which would follow if he did not appear or pay the arrearage fully stated in that notice within the time as therein mentioned; and the payment was tendered subsequent to the time of his having been lawfully suspended, the acceptanee of which payment was refused by the lodge, it must necessarily follow that the decision of the Committee on Jurisprudence and Appeal, and the decision of the District Grand Lodge should not be affirmed but that the same should be overruled.

And as the case submitted disclosed all the evidence necessary to lead me to these conclusions I vote for reversal, and that the widow is not entitled to the endowment.

LIONEL C. LEVY, JR., DISTRICT NO. 5.

The controlling point submitted for adjudication in this case is, whether Brother Levy Marx was legally suspended by Columbia Lodge, No. 127, I. O. B. B., on January 15th, 1883, under Art. VIII., General Laws of District No. 4, and, under the facts submitted. The determination of this point necessarily involves a consideration of the question, whether he was in such default, from non-payment of assessments to the Endowment Fund as would have prevented his complete

restoration to the benefits of the Endowment Fund upon the mere payment of such assessments as he was in arrears, and without requiring any formal reinstatement by action of the lodge?

We put the proposition in this form, the better to condense the only issues of law, and to dispose, at the outset, of the point made by appellant, "that all *delinquent assessments* to the endowment have to be charged to the *dues account* of the brother," *ergo*, that having been charged to the *dues account*, the delinquent brother cannot be restored to the benefits of the Endowment Fund without formal action of the lodge, by reason of the provisions contained in Art. VIII., section 2, General Laws, which reads as follows:

"Any brother who may have ceased to be a member, in consequence of non-payment of dues, may be reinstated within one year, upon producing a physician's certificate, by a vote of two-thirds of the members present, on payment of the amount due at the time he ceased to be a member, etc., etc.;" but in considering this point, sec. 1 of Art. VIII. must be read in connection with sec. 2, as it defines in what manner such delinquents may be suspended for non-payment of "dues, fines and assessments."

"It shall be the duty of the secretary to report to the lodge, at the first meeting of each month, the names of all those brothers who owe for dues, fines and assessments an amount equal to the dues for one year. After the secretary has reported delinquents, he shall give legal notice to those in arrears to appear, at the latest, in the second regular meeting thereafter, and show cause why they should not be suspended. If they fail to do so, then the president shall put the question, 'Does any brother know a reason why Brother ———— shall not be suspended?' If no satisfactory reason be presented to the lodge, then the president shall declare Bro. ———— suspended."

Sections 1 and 2 being read conjointly, it will be seen that the effect of the merger of *assessments* to the Endowment Fund into *dues account*, instead of depriving the delinquent of his privileges under sec. 7, Art. XIII. Endowment Law, confirms and strengthens his position, and that being so merged, they must stand or fall, as the proceedings under Art. VIII. of General Laws shall be determined to be valid or void. The effect, therefore, of an illegal suspension under Art. VIII. General Laws, will be to render those proceedings void, and remit the brother back to the provisions of Art. XIII., secs. 6 and 7 of Endowment Fund, which provides "that he shall be sus-

pended, without notice, from the "benefits of the Endowment Fund" for neglect or refusal to pay his assessment to the lodge. . . That the secretary of the Grand Lodge be immediately notified of such suspension, and that when indebted for three successive assessments, those and all subsequent ones shall be charged to his account as dues. This article provides further for the immediate reinstatement of such brother in the benefits of the Endowment Fund, upon payment of all assessments levied during his suspension, and that such dues be remitted to the secretary of the Grand Lodge, with notice of his reinstatement, . . . etc.

It will be observed that the suspension declared by this article is without notice, without any formal action by the lodge, and is only a suspension "*from the benefits of the Endowment Fund*" until he shall have paid up the assessment for which he is in default. This suspension would not of itself affect his standing as a member of the lodge or Order, nor would it impair his right to pecuniary benefits and other privileges as a B'ne B'rith disconnected with the "Endowment Fund." The reason of the rule prescribed in Art. XIII., secs. 6 and 7 Endowment Fund is manifest. The District Grand Lodge, on the death of a member, assesses each lodge on the whole number of its membership, the lodge pays the aggregate sum to the Grand Lodge, and collects it in detail from its several members. When anyone of its members fail to pay, the secretary of the lodge reports the delinquent to the Grand Lodge. He ceases to be a participant in the benefits of the Endowment Fund, and in the next assessment the lodge is not taxed for such delinquent. When he pays the arrears on which he was reported, and all assessments that have been levied since such default, the whole amount is remitted immediately to the District Grand Lodge, and he again becomes a participant in the Endowment Fund, provided he shall not, in the meantime, have been legally suspended from membership under the General Law, in which event he could only be restored to membership and to a participancy in the benefits of the Endowment Fund upon the terms and conditions prescribed in sec. 2, Art. VIII. General Laws.

These points being stated, we recur again to the original question, the decision of which will substantially embrace and cover all of the other issues in this case.

Was the action taken by Columbia Lodge, under Art. VIII. General Laws, a legal suspension of Brother Marx?

The language of sec. 1, Art. 8 General Laws is mandatory. It is, in effect, a penal statute working a forfeiture, and must be strictly construed. The law, as well as all equitable principles, are opposed to forfeitures, and will never be strained to effect them, when justice and legal right can be otherwise attained.

The principle that "no snspension can be inflicted without legal notice," runs through all of the decisions of the several Courts of this Order, where such question has been involved.

A careful reading of sec. 1, Art. VIII. General Laws, indicates a purpose to save a member, if possible, from the pains and penalties prescribed. The report of delinquents, the notice to the defaulting member, is a duty imposed upon the secretary.

The form of the notice is prescribed in the section, which form he must adopt, for no other is prescribed, and he has no authority, except from this section, to give any notice at all. "He shall give legal notice to those in arrears to appear, at the latest, in the second regular meeting thereafter (after the said *legal* notice), and show cause why they should not be suspended," is that all, by no means; the brother failing to appear, then follows the question which is prescribed to be put by the president: Does any *brother* know a reason why Brother —— shall not be suspended? If no satisfactory reason be presented to the lodge, then the President shall declare Bro. —— suspended.

A satisfactory reason, (in the judgment of the lodge), advanced by any brother why the suspension should be delayed would prevent it Illness, a temporary inability to pay, the possibility of funds from afar having miscarried, of notices not having reached, could have been advanced by any brother present, and would have been addressed solely to the discretion of the lodge as to the sufficiency or insufficiency of the reason.

If, as suggested by the appellant, the brother is supposed to know the law, then we reply that the law he knew was not embodied in the *request* which was made by the secretary, and to have treated it, if received, as an informal communication, which, taken in connection with the universal charity, indulgence and fraternal consideration enjoined as well as practised under the cardinal principles of the Order, it was rather calculated to quiet the apprehensions of a brother absent in a far-distant land, and lure him to a sense of false security.

"You are notified that you are in arrears for dues. You owe

$—, and *are requested*, within two weeks from date, to pay, otherwise you will be lawfully dealt with." Compare this form of notice, so called, with the language, and the meaning of the language, as above quoted from sec. 1, Art. VIII. Does it convey the same meaning? We think not. As we have suggested, the brother might have been "lawfully dealt with," even under a legal notice, in many other ways than that of suspension.

The secretary, upon whom the duty of this notice, prescribed by sec. 1, Art. VIII., devolves, is not a judicial or legislative officer, but his powers are purely administrative, and in such matters he is vested with no discretion whatever. His duty is to execute the law, give the notice prescribed, and not another or a different one. We have argued this proposition on the assumption, by appellant, that the notice which we have quoted, and which is claimed to have been sent by it, the said Columbia Lodge, was actually sent and received by Brother Levy Marx, but the evidence upon this point is by no means conclusive, nor is it material, in view of our ruling upon the legality of the notice. On the pleadings as they stand before us, Columbia Lodge has the affirmative, and should prove that notice was sent. Respondent denies that any was received, and as a negative cannot be proven, it was incumbent upon appellant to show by evidence the fact that the notice was given, and how. The presumption that "the secretary knew and performed his duty," is rebutted by the evidence before us in the form of the notices which he admits having been the only kind issued; that if he knew the law, he had, in a most important particular, failed to comply with it.

Again, unless there is a by-law authorizing notice by leaving the same at the last place of residence, and another requiring the members to notify the secretary of a change of residence, and no such law is cited to us, there would be a question as to whether personal notice was not necessary, and in this case, when it would appear that the secretary had good reason to believe that the deceased was absent from the State, whether he ought not, as a matter of duty, as well as in harmony with the cardinal principles of this Order, have endeavored to ascertain how a notice could reach him. Appellant cites us to a decision in Ulman's Digest, No. 22, p. 565, or rather to an extract from that decision, to the effect that "a brother cannot evade the penalty of non-payment of dues by keeping his whereabouts secret." Upon reference to the original case from which this excerpt

is taken, we find it also decided that "the secretary of a lodge, in sending a notice of intended suspension, is required to send it to the last address *he can procure*," which is much more pertinent, under the facts of this case, than that portion of the decision cited by appellant. It is unnecessary to enter into a further consideration of the details involved, as we must decide that if the notice set forth in the record was received by the deceased brother, it was not a legal notice under Sec. 1, Art. 8, and that upon that fact being made known to Columbia Lodge, the order of suspension should have been set aside, the money paid to the secretary retained by the lodge, and deceased reinstated in the rights and benefits of the Endowment Fund. The said suspension being void, we hold the tender of payment on January 22d was a legal tender, reinstating him to all of the rights and benefits of the Endowment Fund, and that his widow is entitled to receive such sum as is due to the beneficiaries of deceased under the Endowment Laws of District No. 4, and we dismiss the appeal.

ADOLPH MOSES, DISTRICT NO. 6.

This case involves the legality of a suspension of the late Brother Levy Marx, of Columbia Loge, who, as alleged, was indebted to the lodge.

The by-laws of the Grand Lodge provided that after the secretary of the lodge has reported delinquents, he shall give legal notice to members in arrears to appear, at the latest, at the second regular meeting thereafter, *and show cause why they should not be suspended.*

We regard this language, not as directory, but as mandatory, and that no notice is legal unless the by-laws are followed. The question of suspension is all-important to the member affected thereby, as well as to the Order. It is a species of forfeiture of a right and property, and all essentials necessary for suspension must be complied with. In this case we deal with a notice, the receipt of which is *disputed* between the parties, and hence the lodge relies on the notice as the only undisputed fact, regarding the notice as void to work the loss of membership. I vote to dismiss the appeal.

SOLOMON MARX DISTRICT NO. 7.

Perusing and studying, as well as carefully reflecting over all the documents in this case, having a great respect for minority reports

which generally display a great deal of talent, I still have to differ with the brother of the minority and to come to the conviction:

That the notice under which the late Brother Levy Marx was suspended was not in form of law, the one in the German language, translated into the English, differing entirely from the one we read in Art. VIII., Sec. 1, of the Constitution, and wherever a deviation takes place it should certainly go to the benefit of the one who should have received legal notice, regardless of his negligence and great delinquency. During my serving the Order for more than a quarter of a century, I have at oftentimes noticed how lightly lodges act in regard to suspensions, not considering the consequences. Secretaries should be very careful and strict in attending to this important duty, thus avoiding occurrences like the one before us.

The tender of payment to the secretary was a good one, and the decision of District Grand Lodge No. 4 right and just.

DECISION.

This cause is of interest to the whole Order. Levy Marx, a member of Columbia Lodge, was suspended therefrom for non-payment of dues. He died shortly afterward. His widow claims that his suspension was unlawful, and that notwithstanding the so-called suspension, she is entitled to receive the endowment to which widows of members in good standing are endowed. It appears that the deceased brother had formerly resided at the Windsor House, San Francisco, and that on the books of the lodge he was so registered, and no official change of residence was known to the lodge. Yet however, he had removed therefrom and had gone to Mexico, where he died. Being in arrears for non-payment of dues, a notice was sent, before his death, to the last registered place of residence, notifying the deceased brother as follows: "Brother, you are herewith notified that you are in arrears for dues. You owe sixteen dollars and are requested to pay the same within two weeks from this date, otherwise you will be proceeded against according to law." It is claimed that the service of notice and the form of notice are both insufficient. The law of the District requires that the secretary shall give LEGAL notice to those in arrears to appear, at the latest, in the second regular meeting thereafter, and show cause why he should not be suspended. The difference in form between the notice which was sent and the one which the law provides is claimed to make the sus-

pension a nullity. After the action of the lodge in the matter of the suspension, a daughter of the deceased tendered and paid to the secretary of the lodge a sum which he informed her would place the brother in good standing. The lodge, however, refused to accept the amount, claiming that as the brother was suspended, he could only regain membership in the manner provided for reinstatement.

The Court holds—

1st. That the service of notice at the last known place of residence by the lodge was proper.

Sanger, Abraham, Goodhart and Reinstein, JJ., concur. Levy Moses and Marx do not decide this point.

2d. That the form of notice required by law was not followed, and therefore the suspension was not legal.

Abraham, Reinstein, Levy, Moses, Marx, JJ., agree. Sanger and Goodhart, JJ., *contra.*

3d. It follows that the suspension, being illegal, the tender of payment by the daughter of the deceased was duly made and ought to have been received by the lodge. Thereupon that the endowment is due to the widow of the deceased member. The action of the Grand Lodge No. 4 is sustained. The appeal dismissed.

Abraham, Reinstein, Levy, Marx, JJ., concur. Sanger and Goodhart, JJ., *contra.*

JOSEPH ABRAHAM,
President of the Court.

APPEAL LXII.

J. L. Isaacs, Appellant, *vs.* District Grand Lodge No. 4, I. O. B. B., *et al.*, Respondents.

STATEMENT OF FACTS.

On January the 21st, 1883, Oakland Lodge, 252, I. O. B. B., suspended Brother H. Levy for non-payment of dues within *twenty-four hours* after service of an *illegal notice.* Section 5, Article 4, Part 2, General Laws, reads: "Every member has the right to appeal to the District Grand Lodge if he considers the proceedings of his lodge illegal or unjust. I have appealed in due time, and claim that the above action of Oakland Lodge is illegal and unjust.

1st. Article 8, Section 1, Part 2, General Laws, reads: "The secretary shall give *legal* notice to those in arrears to appear at the latest at the *second* regular meeting thereafter."

According to the law of the District Grand Lodge No. 4, this case was referred to the Committee on Jurisprudence and Appeals, "whose duty it shall be to examine all appeals and report thereon to the Executive Council, and their decision shall be final unless again appealed to the District Grand Lodge."

The Committee on Jurisprudence and Appeal dismissed the appeal.

Your appellant then appealed from their decision to the District Grand Lodge.

When the case was called in the Grand Lodge, on January 30th, 1884, the Grand President ordered that the Secretary shall read the decision of the Committee on Jurisprudence and Appeal, and the same was adopted by the Grand Lodge.

On March 4th, 1883, while the above appeal was pending, Oakland Lodge reinstated Brother Levy, and on February 25th, 1883. again suspended him for non-payment of dues.

GROUNDS OF APPEAL.

1st. Your appellant claims that the action is illegal. Section 4 Article 10, Part 2. General Laws, reads: "Notice of appeal shall cause a *stay* of *proceedings* until a final decision of the District Grand Lodge shall have been rendered."

On page 75 of the proceedings of the District Grand Lodge, No. 4, 1883, reads: "The appellant claims that having given notice of appeal immediately upon the introduction of the resolution, etc. The law which says that an appeal stays proceedings means that the edicts of the lodge shall not be carried into effect when the constitutionality or regularity of such edict is called in question by a regular appeal to the Grand Lodge."

2d. "Notice of appeal shall cause a stay of proceedings." See page 58, Section 4. General Laws. This is the law of this Grand Lodge, No. 4.

Your appellant further claims that the resolution of Golden Gate Lodge, of withdrawing an appeal heretofore taken by said lodge to the "Court of Appeals," was not in good faith.

For the reasons, first, an attempt was made to suspend him without any notice. Second, he was suspended with a short notice of twenty-four hours, to which I objected, and my objection was overruled and I was *forced* to appeal. Third, the lodge was in such a hurry to suspend him, that they could not wait until a final decision of the Grand Lodge.

All of which is respectfully submitted to your final just judgment and impartial decision.

J. L. ISAACS, *Appellant.*

San Francisco, Cal., February 7th, 1884.

EXHIBIT A.

COMMITTEE ON JURISPRUDENCE AND APPEALS.

SAN FRANCISCO, April 9th, 1883.

To the President, Officers, etc., of the Executive Council
D. G. L. No. 4, I. O. B. B.

M. W. SIRS AND BRO'S:

We hereby return the documents connected with the appeal of Brother Isaacs *vs.* Oakland Lodge. It appears from the papers that a brother was suspended from Oakland Lodge for non-payment of dues. At the time of the suspension Brother Isaacs complained that the brother has not been duly notified and gave notice of appeal. Subsequently, the lodge becoming satisfied that the suspended brother has not been duly notified, reconsidered their action and restored the suspended brother to membership. This action of the lodge renders the further prosecution of the appeal of Brother Isaacs unnecessary; as there is really nothing upon which this committee can adjudicate, we have decided to make no order in the case.

Respectfully and Fraternally,

J. GREENEBAUM.
D. A. D'ANCONA.
H. KOZMINSKY,
S. ZEKIND.
EMIL GUNZBURGER.
} *Committee.*

EXHIBIT B.

COMMITTEE ON JURISPRUDENCE AND APPEALS,
D. G. L. No. 4, I. O. B. B.

J. L. ISAACS, APPELLANT, *vs.* OAKLAND LODGE No. 252, RESPONDENT

This is an appeal by Brother Isaacs from the action of Oakland Lodge suspending Brother Henry Levy for non-payment of dues; the appellant claims that the proceedings were irregular. On carefully reviewing the case we can discover no error committed by the lodge. Brother Isaacs also makes a point that an appeal formally made stayed proceedings—the effect of an appeal staying proceedings. This case of Davis *vs.* Golden Gate Lodge fully covers this case. See printed proceedings 1883, page 75. We therefore decide that the appeal be dismissed, and it is so ordered.

J. GREENEBAUM.
D. A. D'ANCONA.
H. KOZMINSKY.
S. ZEKIND.
} *Committee.*

San Francisco, April 20th 1883.

RESPONDENT'S ANSWER.

District Grand Lodge, No. 4, deems it unnecessary to make any extended answer to the appeal of Brother Isaacs, and regrets that the Court of Appeals should have its time occupied with so frivolous a case.

This Grand Lodge will merely make the following statement of facts, and rely entirely upon the original papers:

Brother Henry Levy, of Oakland Lodge, No. 252, I. O. B. B., was suspended for non-payment of dues. Brother Isaacs (the appellant herein) appealed to this Grand Lodge from said suspension, claiming that said Brother Levy had not been legally suspended, due notice not having been served upon him. Said Oakland Lodge, being satisfied that said Brother Levy had not been "duly notified," revoked the suspension, and requested Brother Isaacs to withdraw his appeal. This Brother Isaacs refused to do. The Committee on Jurisprudence and Appeals returned the papers in the case without making any order, as the action of the lodge revoking the suspension of said Brother Levy removed all cause of appeal and complaint.

Subsequently said Brother H. Levy was duly notified to pay his dues, or show cause why he should not be suspended. As said Bro. Levy did neither, he was duly and this time legally suspended.

Brother Isaacs again appealed, but as the said lodge had committed no error in its proceedings, said appeal was dismissed.

This Grand Lodge, therefore, respectfully submits that the decision of its Committee on Jurisprudence and Appeals, and its own action in affirming said decisions, be affirmed by your honorable Court.

For District Grand Lodge, No. 4, I. O. B. B., in benevolence, brotherly love and harmony.

H. P. BUSH,
GABRIEL COHN,
S. H. SCHOCKEN,
Committee.

OPINIONS.

ADOLPH L. SANGER, DISTRICT NO. 1.

The appellant is a member of Oakland Lodge. On January 14th, 1883, one Henry Levy of said lodge was reported in arrears. A legal notice was directed to be sent to him, notifying him of this fact, and on January 21st, 1883, he was suspended. The appellant appealed from the action of the lodge suspending Brother Levy upon the ground that no legal notice as to his being in arrears and as to his proposed suspension had been sent to Brother Levy.

At a meeting of the lodge in February, 1883, it was ascertained that the suspension of Brother Levy was illegal, and the suspension was duly declared illegal and Brother Levy restored to membership.

On February 25th (at a subsequent meeting of the lodge) Bro. Levy being still in arrears, and a proper and legal notice of that fact having been duly sent to him, and he not having paid was duly suspended from membership.

The appellant in this case also appealed from this action of the lodge upon the ground that, inasmuch as he had theretofore taken an appeal from the action of the lodge in having suspended Brother Levy on the 21st January, 1883, without legal notice, such appeal operated to stay the proceedings of the lodge, so that they could neither reinstate Brother Levy, nor, having reinstated him pending the appeal, could they, on the 25th of February, suspend him for non-payment of dues.

This is practically the point of the appeal, though it is surrounded with other though superfluous and immaterial matter.

The action of the lodge on the 28th of January in restoring Brother Levy to membership because of their previous unlawful action, was entirely proper on their part; and having done so, that action nullified the appeal which had been taken by the appellant from the unlawful action of the lodge on the 21st of January.

Brother Levy being in arrears on the 25th February, and having failed to pay his dues after due and proper notification, was then lawfully suspended.

The fact that the appellant had not withdrawn his appeal was of no consequence. The appeal did not stay the proceedings which the lodge took on the 25th February. This principle has already been declared in the case of Hess *vs.* D. G. L. No. 1 (Appeal No. 45).

Oakland Lodge being therefore under no restraint, had a perfect right to take the action which it did on February 25th.

Both the appeals must therefore be dismissed, and the action of the District Grand Lodge sustained.

J. ABRAHAM, DISTRICT NO. 2.

So far as the question presented by this appeal depends on the right of a lodge to correct its own errors, when the same is found to exist, even after an appeal to the D. G. L., which stayes proceedings, there is no doubt. The casc of Hess *vs.* District Grand Lodge, No. 1, as reported in the Executive Committee's Report for 1880, settles the point against the appellant, and sustains the position taken by the respondent, so as to that the decision must be against the appellant.

The second appeal being, as I understand it, solely on the ground that the lodge could take no action pending the first appeal, necessarily falls, and, being untenable, the same must be also dismissed. There are various statements as to what was done by the Committee on Jurisprudence and Appeals, among others, that it did not give due notice of its meeting. This, in any event, would be cured by reason of the appearance of appellant without objection. Yet, in any event, this is appeal against the action of Oakland Lodge, and not as against the Appeal and Jurisprudence Committee, and surely we are not required to sustain an appeal on the ground that some minor question of proceeding might not have been strictly followed. I do not find

or hold that any action of the Committee on Jurisprudence and Appeal is incorrect, because that question is not at issue in the appeal to us against the action of the Grand Lodge in sustaining Oakland Lodge. There is a subject presented in the argument which, had it been properly before me, might have changed my view. It seems that, after the illegal suspension had been set aside, the secretary of the lodge credited the delinquent brother with the amount of his dues, the receipt of same was read on the minutes, and the same adopted. This should have prevented a second suspension. The first suspension was on January 21, 1883. On January 28, 1883, the secretary reported the payment of $17. At the next regular meeting the minutes of the next preceding one were read. The brother was reinstated on February 11th. On February 25th he was suspended for non-payment of dues. The lodge does not deny these facts, which appear on her own record, but says, "If true, they are not relevant matters on this appeal." I cannot tell why these matters are not appealed from. To me they seem quite relevant.

Appellant, relying solely on the point that the lodge was estopped from proceeding during the pendency of the appeal, this must be dismissed.

ALEXANDER REINSTINE, DISTRICT NO. 3.

The two appeals mentioned below—8 and 9 respectively—may be considered together. Bro. Henry Levy was irregularly suspended by Oakland Lodge, 252, I. O. B. B., on January 14, 1883. Brother Isaacs duly appealed from this illegal suspension, and the lodge having discovered that the appeal was well founded, revoked its action, and reinstated Brother Levy. Necessarily, the appeal of Bro. Isaacs was dismissed, because there was no error left to correct. It would be remarkable if a lodge having done wrong could not right it at any stage of the proceedings, where the lodge itself is the party. In all courts appellants may decline to prosecute or to defend appeals, and may make settlements of cases or yield to their adversaries before argument.

The appellant here, by mistake, mixes the case where the lodge is a mere court with this case, in which the lodge is also a party.

Appeal 8 must therefore be dismissed.

The subject-matter of Appeal 9 is not clearly stated.

We gather that Bro. Levy, after being reinstated again, failed to pay his dues, and received regular notice to pay them or suffer suspension. Not complying with this notice, he was very properly suspended. It appears, however, that the secretary of the lodge either said or wrote that Bro. Levy had paid $17, when, in point of fact, he had paid nothing, and the appellant supposes that such oral or writtten statement, though mistaken or wilfully false, operated like a real payment to prevent the suspension of Bro. Levy. In this the appellant is entirely mistaken. The conduct of the financial secretary may invite critical examination, and perhaps condemnation, but the sus pension of Bro. Levy was entirely regular.

Aypeal 9 must therefore be dismissed.

MORRIS GOODHART, DISTRICT NO. 4.

At a regular meeting of Oakland Lodge, No. 252, held on January 14th, 1883, the secretary reported that Brother Henry Levy was in arrears to the amount of $17.00.

The President ordered the legal notice to be sent. On January 21, 1883 (at its next regular meeting), Brother Henry Levy was (after all the proper formalities had been complied with) declared suspended for non-payment of dues. From this action of the lodge Brother J. L. Isaacs appealed to District Grand Lodge No. 4. At a subsequent meeting held on February 11, 1883, and before the appeal had been heard, the attention of Oakland Lodge was called to the fact that Brother Levy's suspension was illegal because the time allowed to him by § 1 of Art. VIII. of the General Laws of the District, relative to subordidate lodges, had not expired at the time of the suspension. Immediately upon their attention being called to this error the lodge revoked its former action and declared the suspension annulled.

On February 11th, 1883, Brother Henry Levy was re-instated, and on February 25th, 1883, at a regular meeting of said Oakland Lodge Brother Henry Levy was again declared suspended for non-payment of dues.

The Committee on Jurisprudence and Appeal dismissed the first appeal because the lodge had re-instated Brother Henry Levy, and there was nothing for them to pass upon. From this suspension on February 25th, 1883, Brother Isaacs again appealed. The Commit-

tee on Jurisprudence and Appeals found no error in the proceedings suspending Brother Levy, and affirmed the action of the lodge.

Appeal is now taken to this Court in both appeals. From the evidence it appears that the lodge having been made aware of an error which it committed by unlawfully suspending Brother Levy, corrected the same by his re-instatement.

Before the appellant had perfected his appeal the lodge requested him to withdraw the same which he refused to do. After correction of the error referred to due and proper notice was sent to Brother Levy in accordance with the law, and upon his failure to comply with his obligations he was suspended for non-payment of dues. The precise point raised by this appellant has already been decided in this Court.

See Hess *vs.* District Grand Lodge No. 1 (Appeal 45), Page 69. Ex. Com. Rept., 1880.

In the latter case the Court held "The stay of all proceedings," as contemplated "by Sec. 1. is to be construed as the stay of all further proceedings *in rem;* the stay of all proceedings that would execute an illegal judgment, or tend to carry out the particular act or conduct which has been appealed from, and was not intended so to operate as to clog the entire machinery of a lodge or prohibit the correction voluntarily of errors, when the same can be accomplished without interfering with the rights of parties or consummating an illegality appealed from."

I dissented from the majority of the Court (see dissenting opinion, *Ibid*), as I am, however, bound by the decisions of my brethren of the Court, I adopt their decision as *res adjudicata.* I therefore hold that both appeals were properly disposed of by the Committee on Jurisprudence and Appeal, and I must vote to dismiss the appeals.

LIONEL C. LEVY, JR., DISTRICT NO. 5.

Appeal from Decision of District Grand Lodge No. 4, Nos 8. and 9.

1. Appeal No. 8.—In the case of Hyman Hess *vs.* District Grand Lodge No. 1, Appeal No. 45, July term, 1880, this Court, upon a state of facts analagous to those presented in the case at bar, decided ; that the voluntary correction by a lodge of its own errors,

pending an appeal, was not a violation of the law cited by appellant, that "Notice of appeal shall cause a stay of proceedings until a final decision of the District Grand Lodge shall have been rendered." Oakland Lodge having admitted and voluntarily corrected the errors complained of by reinstating the suspended brother, the principle decided in above cited case applies, the point made by appellant is *res adjudicata*, and the consideration of other questions raised in this appeal is unnecessary.

2. Appeal No. 9.—The principal ground of error, if not the only one, relied upon by appellant in this appeal, is the alleged error committed by Oakland Lodge in reinstating a suspended brother pending an appeal against his suspension, thereby correcting the errors committed by said lodge in having suspended him, and without waiting for a decision upon the appeal by the District Grand Lodge. The subsequent suspension, in a new proceeding, is not complained of, except so far as in the language of appellant: "It uncovers the stay of proceedings on appeal." Our decision, therefore, on the first appeal, (No. 8), covers this point, Oakland Lodge having been governed in its action both by law and precedent.

On the second point:

"That the principals to the action shall be given at least ten days' notice of the time when the committee will hold its session," and a less time was named in the notice to appellant. We say that the objection would have been good had appellant refused to respond to the notice and the committee had acted in his absence, or if, upon appearing, he had protested, asked for, and been refused further time by the committee; but that this notice not being in the nature of original process, and only auxiliary to the investigation, and appellant, as appears by the record, having appeared before the committee at the time and place indicated, without objection, is estopped from taking advantage now of an irregularity, which he might be reasonably thought to have waived.

On the third point:

The objection of appellant is not clear, and the error alleged is contradicted by his own statement in the record (page 27) which shows that a majority of the Committee on J. and A. were present, and united in signing the report, this fact appearing; the subsequent action of another member of the committee in signing the same

although not present at the meeting, while it was irregular, is harmless in effect, and mere surplusage.

It appears from the record that one of the grounds relied upon by appellant before the District Grand Lodge was, that "on January 28, 1883, the secretary of Oakland Lodge reported as received from Bro. Henry Levy $17, and at the next regular meeting the minutes were approved as read." Nothing further appearing, and the reply of Oakland Lodge being ambiguous, if not evasive; this ground would seem to have been of controlling influence, but either that it was not sustained by proof before the District Grand Lodge, or for other reasons which do not appear, appellant has seen fit to entirely abandon this point in his appeal from the decision of the District Grand Lodge to this court, and not being stated or referred to as one of the grounds of his appeal, being restricted by the organic law to decide "only upon the points presented by the appeal," we feel constrained to decide that both appeals be dismissed We are less reluctant to make such order in these cases, as we think it was in the power of appellant to have secured a decision upon the merits of his cause by appearing, and showing cause why he should not have been suspended in answer to the summons served upon him in the second proceeding (No. 9), the regularity of said summons, and the proper service thereof not being denied by him, and having failed to appear and plead, he ought not to complain of results attributable to his own laches.

ADOLPH MOSES, DISTRICT NO. 6.

Oakland Lodge. No. 252, suspended a brother for non-payment of dues. Appellant took an appeal to the Grand Lodge, and, pending this appeal, the lodge revoked the suspension and requested appellant to withdraw his appeal. The Committee on Jurisprudence and Appeal of the Grand Lodge recognized the action of the lodge and returned the papers without making any order. The lodge subsequently again suspended the brother, and the present appeal questions the legality of the second suspension, because, as claimed by appellant, the first appeal stayed the proceedings and the lodge could not act in the premises while the first appeal was regularly disposed of. We cannot support this contention as a question of practice. The lodge can certainly undo its illegal act, with the

approval of the Appeal Committee, without waiting for the regular reversal of the action by the court. As no cause is shown *as to the merits* of the second suspension, I vote to dismiss the appeal.

S. MARX, DISTRICT NO. 7.

This case is a similar one as the one presented in Appeal No. XLV., Hyman Hess *vs.* D. G. L. No. 1, I. O. B. B., (see report of D. G. L. No. 1, and report of the Executive Committee of the C. G. L., I. O. B. B., 1880-1881,) which covers the subject entirely, and the decision given at that time must also prevail in this case.

DECISION.

A member of Oakland Lodge, in California, was suspended for non-payment of dues. For some irregularity in the suspension, appellant herein claimed an appeal to the Grand Lodge against the llegal suspension. At the meeting next succeeding, when the appellant presented his appeal to Oakland Lodge, the error was admitted to have taken place. The lodge then, on motion, set aside tbe suspension, holding it to be null and void, and reinstated the brother so improperly suspended. Subsequently proceedings were had, under which it seems that the brother was suspended for non-payment of dues in a lawful manner. Appellant contends, that inasmuch as he had taken an appeal against the action of the lodge on the first suspension, and that such appeal stayed all further action by the lodge, it could not lawfully set aside the original unlawful suspension, and could not proceed afterward to suspend the member in a lawful manner.

The Court holds that the lodge had power to correct its own error, by setting aside the unlawful suspension, and that it might proceed in a lawful manner to suspend the brother for non-payment of dues; following and approving the decision of this Court in Hess *vs.* D. G. L., No. 1, Appeal XLV. Reports 1880.

Appeal dismissed. All the Court voting, concur.

JOSEPH ABRAHAM,
President of the Court.

APPEAL LXIII.

E. B. M. Browne *versus* District Grand Lodge, No. 5.

STATEMENT OF FACTS.

On May 13, 1883, Gate City Lodge adjudged Brother Browne guilty of charges previously preferred, and suspended him from the Lodge and Order for ten years. From this verdict and sentence I appealed to the Appeal Committee of District No. 5, who dismissed my appeal, and now I appeal to your Honors, asking that you reverse the findings of District No. 5, and Gate City Lodge, No. 144, upon the ground that Brother Browne had an *unfair*, *partial* and *illegal* trial. In this:

1. Discharging (without our consent) the Investigation Committee, which had been duly and regularly appointed by the lodge October 8th, and forcing us to accept another committee, three of whose members had openly declared their enmity to Browne.

2. Pending the reading of the charges, and before the reading had commenced at the meeting, February 25th, I tried to offer a resolution in writing, which the President ruled out of order, though I emphatically declared that it had important bearing upon the matter before the lodge.

EXTRACTS FROM THE MINUTES OF GATE CITY LODGE.

February 25. "The charges of the Gate City Lodge *vs.* E. B. M. Browne were now called for reading.

"Brother A. Haas wishes to offer a resolution in writing which the chair decided to be brought up in New Business. An appeal was taken by Brother Haas from the decision of the chair, and the chair was sustained."

March 11th. The foregoing minutes were corrected as follows: "Which the chair decided not in order, as it should have been brought up under the head of Communications, but could be brought up under the head of New Business."

3. When the Committee of Investigation was appointed, February 25th, I attempted to challenge for *cause*, but the President ruled that I could not challenge for *cause*; that I was only entitled to three peremptory challenges.

4. The record does not show the names of the Complainant Committee, who are said to have retired from the lodge room before taking the ballot as to the guilt or innocence of defendant.

5. If it be held that the record is sufficient as to the retiring of the Complainant Committee, then I hold that the lodge was an illegal body in this. that it had no warden. Brother Hartman, one of the Complainant Committee, was acting warden; if he retired the lodge was without a warden.

GROUNDS OF APPEAL.

I will not trouble the intelligence of the committee with a lengthy argument. If a regularly and legally appointed Investigation Committee can, without the consent of the defendant, be once discharged, why not as many times as may be necessary to secure such a committee as may be satisfactory to the prosecutors? The lodge must be governed and controlled by the same law that governs and controls the defendant.

I think it will only be necessary to call the attention of the committee to the error of the president and lodge when refusing to accept a motion having direct reference to this case. See "Extract from the Minutes."

The law provides for three peremptory challenges, it also provides a fair and impartial trial. How can "the fair and impartial trial" be had if, through a manœuvre, the challenges of the defendant become exhausted, and then such members are forced on him as the prosecution see fit?

The committee will hardly hold that a man is a fit member who has previously openly expressed great hostility to the defendant, or who has declared that, right or wrong, the defendant must be found guilty. How can such objectionable members be gotten rid of if they can not be objected to for *cause?* What becomes of your "fair and impartial trial" if you allow the gate open for packing your jury of inquest?

I will briefly allude to my objection to the imperfect record as to the Complainant Committee having retired from the lodge room. The committee was composed of L. Seldner, M. Hartman, S. Dewald, H. Wolfe and L. Lieberman. Who of them was present?

The record tells us Brother Hartman was present. It shows that he was acting warden. It fails to show that he retired. It also fails to show who was appointed warden if he did retire. Upon the vote of guilty, or not guilty, there were twenty-one votes cast. Upon the sentence there were twenty-one votes cast. Now, if the committee

retired and came back into the lodge, why does the last vote not show an increase over the first? The record does not show that any one was excused from voting, yet the number of votes cast was the same while the members of the committee were supposed to be outside of the lodge room as it was while they were supposed to be in it. The record is imperfect, and fatal to the action of the lodge.

I submit the case to your Honors, and pray that our petition be granted. Fraternally,

A. HAAS,
For E. B. M. BROWNE

APPELLEE'S ANSWER.

At a regular meeting of Gate City Lodge, No. 144, I. O. B. B., E. B. M. Browne, a member of said lodge, was found guilty of certain charges preferred against him, and in consequence thereof he was suspended for a period of ten years. From this verdict and sentence the accused, through his counsel, Bro. Aaron Haas, appealed to the Committee on Appeals of M. W. D. Grand Lodge No. 5, who dismissed the appeal, and now the accused has taken a final appeal to this court (in accordance with Art. 9, sec. 3, of Const. D. G. L. No. 5), asking your honorable body to set aside said verdict and sentence.

The appellant bases his right to have this decision reversed on five allegations, each of which we propose to answer separately, with as much brevity as perspicuity and sound argument will permit. Without intending to expatiate on the weakest point in the appellant's case (the same not being in issue), it is incumbent on us to call the Court's attention to the studious efforts on the part of the accused and his counsel to avoid any discussion of this case on its merits. The eagerness with which the appellant has seized upon every imaginary technicality, however puerile and strained the point might be, is of itself strong evidence of his guilt; but when taken in conjunction with the further fact that the appellant made no effort whatever to contradict the damaging testimony of nine credible witnesses of unimpeachable character, what reasonable doubt can be entertained thereof? We merely make these preliminary remarks to satisfy the Court of the justness of the verdict, so far as the merits of the case are concerned. We purposely refrain from discussing this question, as your honorable body will perceive from the appellant's brief that his guilt is not one of the points in controversy.

So much for the aspect of the case. Let us now examine the grounds on which the appellant prays this Court to set aside the verdict of the lodge.

1. "Discharging (without our consent) the Investigating Committee which had been duly and regularly appointed by the lodge, October 8, and forcing us to accept another committee, three of whose members had openly declared their enmity to Browne."

This exception to the action of the lodge, even if correctly stated, would form no ground of reversal, but the manner in which the objection is formulated is, in point of fact, calculated to mislead. As we shall clearly demonstrate to your honorable body, the action of Gate City Lodge, No. 144, in appointing a new Investigating Committee, was prompted by an earnest desire on the part of its members to give the appellant every fair opportunity to defend himself against the charges preferred. The facts are briefly these: The appellant having brought his case before this Court on a previous appeal, your honorable body reversed the decision of the lodge because of certain informality in the proceedings, and ordered a new trial. Accordingly, preparations were made by the lodge for a new trial, and a new Investigating Committee was appointed on October 8th, 1882. (See abstract of minutes attached to answer of lodge, pages 17, 18.) In the meanwhile, it appears that the President of Gate City Lodge addressed a communication to Bro. Jos. Abrahams, President of this Court, requesting his opinion as to "whether the appointment of a new Investigating Committee in the case of E. B. M. Browne was necessary, or only the trial proper be proceeded with." His reply was, that an official decision could not be rendered without consulting the other members of the Court; whereupon the lodge ordered a stay of proceedings in the case pending, until an official answer be received. (See abstract of minutes attached to answer of lodge, page 18.) On January 18th, 1883, a communication was read from Bro. Jos. Abrahams, in which the opinion was given that the appointment of a new Investigating Committee was unnecessary. The lodge, thereupon, by resolution regularly adopted (see abstract aforesaid, page 19), discharged the Investigating Committee appointed on October 8th, 1882. On February 11th, 1883, when the case was called for trial, the appellant objected to the trial proceeding, on the ground that the evidence taken by the Investigating Committee originally appointed was not now available, and that he was entitled to a new

trial from beginning to end (See abstract aforesaid, pages 19 and 20.) These objections were sustained by the lodge, and therefore it was necessary to begin the trial *de novo.* Accordingly, on the 25th February, 1883, the charges against the appellant were read, and a new Investigating Committee appointed. The discharge of the Investigating Committee appointed on October 8th, 1882, and the appointment of this new Investigating Committee, form the real grounds of the appellant's objection. The appellant can have no possible right to object to the discharge of the Investigating Committee appointed October 8th, 1882. It was the opinion of the lodge, based on a communication from the Worthy President of your honorable Court, that it was unnecessary to appoint a new Investigating Committee, and accordingly the one which had been appointed on October 8th, 1882, was discharged by a majority of the votes of the lodge at a lawful meeting held on January 14th, 1883, the proceedings of which were conducted in strict compliance with the provisions of law. This Investigating Committee having been lawfully discharged, it was the evident intention of the lodge to try the accused on the evidence submitted by the committee originally appointed to investigate the charges preferred against the accused ; but to this proceeding the appellant interposed several objections, which have already been referred to in this answer, and the substance of which is that "the appellant was entitled to a new trial, and nothing but a new trial from beginning to end would satisfy him." The members of the lodge being anxious to give the accused every possible chance of defending himself, sustained these objections, and it therefore became necessary to appoint a new Investigation Committee—all previous committees appointed for that purpose having been discharged by lawful vote of the lodge. Surely the appellant will not contend that the trial could go on without such a committee, when the Constitution of the District Grand lodge expressly provides for the appointment of one in cases of this kind. Ought the appellant be allowed to play fast and loose with the Lodge? Ought he be permitted to ask for a trial *de novo,* and then advance all kind of childish objections to the granting of such a trial as he himself has asked for ? But even assuming that the appellant's objections were well taken (the contrary of which we have conclusively demonstrated), it is entirely immaterial to the validity of the action of the lodge in dismissing the committee whether the appellant assents thereto or not ; unless, indeed, there be some express pro-

vision of law restraining the lodge from discharging a committee without such consent, which is not so in this case. If the mere withholding of the accused's assent to the discharge of a committee could prevent their discharge, the lodge might be debarred from dismissing a committee however derelict it might be in performing its duties. Such an absurd rule would operate most unjustly.

In answer to the second point raised by the accused as set forth in his appeal, we have merely to say that the President very correctly ruled the resolution sought to be offered out of order, as sec. 4, Art. X. of Cons. District Grand Lodge No. 5 expressly provides that "every charge must, with its specifications, be presented in writing, and shall *be received by the lodge without debate.*" It is evident that the introduction of any resolution at that stage of the proceedings might have given rise to debate, and it was therefore properly rejected. No injustice could by any possibility result from this ruling of the lodge, because the accused might have introduced the resolution at a later period in the meeting, as the President of the lodge decided. (See Exhibit A, abstract of minutes aforesaid, page 20.)

To the third objection raised by the appellant, it is sufficient to say that he is only entitled to three peremptory challenges by the express provision of Sec. 5 of Art. X. of the Constitution of our District, which reads as follows: "The President shall then appoint a committee of five members of the lodge to investigate the charges. The accused and the complainant shall each have the right to challenge peremptorily three members proposed on the committee, and if the accused is not present at the meeting when the charge is preferred, he shall be notified of it, and the parties shall retain the right to challenge till the next meeting. Such members as are challenged shall be immediately replaced by other brothers, and the President shall at once nominate the chairman of the committee." Moreover, if the position of the appellant could be maintained, all an accused would have to do would be to challenge *for cause* each and every member as his name is announced, and the lodge might never succeed in procuring a committee. The right of the accused to peremptorily challenge three out of five members gives him ample opportunity for the exercise of his discretion in accepting or rejecting members appointed to constitute the committee; for it must not be forgotten that the duty of the Investigating Committee is not to decide upon the guilt or innocence of the accused, but merely to examine the witnesses and

submit the testimony to the lodge. But even admitting that this mode of selecting an Investigating Committee will not insure the accused against the appointment of members who are hostile towards him, how could this fact influence the decision of the lodge? The verdict and sentence rest on the evidence of nine credible witnesses of unimpeachable character, and not on the prejudice and bias of the committee.

In the fourth objection raised by the appellant we can see no force. The record shows that the Complainant Committee did retire from the room in conformity with Sec. 10, Art. X. of Const. of this District, which says: "After this, the accused and the complainant, as well as their assistants, shall leave the room, and the lodge must decide, before the meeting adjourns, either upon 'guilty' or not 'guilty;' but no further debate shall be had on the subject after the parties have left the room." There is no provision in the Constitution of this District or By-laws of the Lodge requiring an enumeration of the names of the committee who did retire from the room.

The fifth and last objection is almost unanswerable on account of its extreme absurdity. In the first place, there is nothing in the record to show that Bro. Hartman was warden or acting warden of the lodge. But even if this be so, how can the temporary absence of this officer affect the verdict and sentence? By what method of reasoning can it possibly be maintained, that in the absence of some provision forbidding the warden from serving as a member of the Complainant Committee, that his temporary absence from the meeting, made mandatory by the Constitution when serving upon such committee, will render the lodge an illegal body?

We may say, in conclusion, that it is not incumbent upon us to answer the objections raised by the appellant concerning the alleged discrepancy between the number of votes cast in the finding of the verdict and those cast in the passing of the sentence, as such discrepancy could not invalidate the decision of the lodge. Either or both of the following two reasons will sufficiently explain the apparent incongruity: Firstly, some of the members might have left the room after the rendition of the verdict and before the passing of the sentence. Secondly, some of the members might have refrained from voting upon the sentence. Moreover, we most emphatically deny that the failure of the record to disclose these facts would render it imperfect, and therefore fatal to the action of the lodge.

Respectfully submitted for the General Committee District Grand Lodge No. 5, I. O. B. B.

S. S. NYBURG,
Secretary D. G. Lodge No. 5, I. O. B. B.

APPELLANT'S REJOINDER.

The appellee attempts to prejudice the Court with the statement that I have "made no effort to contradict the damaging testimony of nine credible witnesses," etc. Inasmuch as I do not think the testimony was legally taken, I am justified in ignoring it; besides, I have yet to learn that your Honors have aught to do with the testimony. I believe it is the law and mode of trial you review, regardless of the evidence offered before the lodge.

Answering "Exception No. 1," the appellee says: "This exception to the action of the lodge, even if correctly stated, would form no ground for reversal, but the manner in which the objection is formulated is, in point of fact, calculated to mislead."

It is charged by implication that the appellant misstated the record. Let us examine wherein and how I failed to correctly state the grounds of "Exception No. 1." I claimed that the Investigation Committee, appointed October 8th, was discharged without the consent of the appellant. Is that anywhere denied, or does the record show to the contrary? The record of January 14th does not show that appellant or his counsel were present; it does show that there was a written communication from appellant's counsel.

In "Exception No. 1" I also in effect say that appellant "was forced to accept another committee, three of whose members had openly declared their enmity to Browne."

In the answer of Gate City Lodge, to be found on page 25, printed in bold capitals, in order that their statement might prove mighty and unanswerable, it is proclaimed "that the committee was legally constituted, including the participation of appellant in the formation which, of itself, precludes the legality of any objection or protest on his part prior to the appointment of the committee." To sustain that statement the lodge refers you to "Exhibit A, page 20." I therein find the following protest, filed after the charges had been read, and BEFORE the appointment of the Investigation Committee:

"WHEREAS, A committee was appointed October 8th, 1882, to investigate the charges against E. B. M. Browne; and

"WHEREAS, That committee was illegally discharged, I now protest against the appointment of a new committee.

(Signed) A. HAAS.

It is only necessary to call attention to the fact that the protest was filed before I participated in the appointment of the committee. It requires no argument to show that I had every right to participate after that.

A further reading will show you how the committee was forced on the appellant. Wherein have I falsely stated the record either by implication or otherwise? Before leaving this branch of the subject, I beg to call your attention to the argument of the Gate City Lodge to be found on page 26, in which the lodge undertakes, in the "grandiloquent style" of the appellant, to quote the following protest which they make read as follows:

"Believing that Bros. H. Franklin, Wm. Teitlebaum and D. Kaufman are so far prejudiced against Bro. Browne as to prevent them from doing him justice, I protest and object to their serving on the committee, and I also notify the lodge that when the committee is organized they should not trouble themselves to notify me, as I will not appear."

I now refer you to the record as furnished by the lodge on page 21.

"Bro. Haas filed the following:

"Believing Bros. H. Franklin, Wm. Teitlebaum and D. Kaufman are so far prejudiced against Bro. Browne as to prevent them from doing him justice, I protest and object to their serving on this committee; said Bro. also notified the lodge that when this committee is organized they should not trouble themselves to notify him, as he will not appear."

The following is the protest as filed by me; a certified copy of the original goes to the Grand Secretary with these papers:

"Bro. Aaron Haas filed the following protest:

"Believing Bros. H. Franklin, Wm. Teitlebaum and D Kaufman are so far prejudiced against Bro. Browne as to prevent them from doing him justice, I protest and object to their serving on this committee. A. HAAS.

"A true copy of the original, as entered upon record of this lodge February 25th, 1883.

"M. TEITLEBAUM, *Secretary.*"

I furnish a true copy of the original, and two copies as furnished by Gate City Lodge (each different from the other), simply to convince you how little Gate City Lodge cares for the correctness of its

record, and how freely it is garbled in the hands of its committees. Yet we are told that we have had a fair and impartial trial. My style may be "grandiloquent," but it is truthful. It being a fact that the committee was discharged without the knowledge or consent of the appellant, I shall briefly review the right of the lodge to do so. The appellee fairly jeers at the idea of our consent being necessary for the legal discharge of the Investigating Committee. I do not think any language too strong in the assertion of the principle that a regularly appointed Investigating Committee cannot be discharged by the lodge without the consent of the defendant. If such committee can once be discharged, what is to prevent such discharge as often as may be necessary to secure a committee satisfactory to a clique running a lodge, when occasion renders it necessary to attain certain ends? Look into the history of the appointment of these committees. When objected to by me October 8th (see page 18), Bros. Teitlebaum and Franklin rendered "weighty reasons," and were excused from serving on the committee. On January 14th (see page 19), we again find this same Bro. Teitlebaum offering a resolution for a discharge of the committee, and again on February 25th (see page 20), we find these same brethren, Teitlebaum and Franklin, put on the new Investigating Committee, in spite of my objections. On February 11th, when I demanded a new trial from "beginning to end," I was under the belief that the committee appointed October 8th, was still in force, and that, to that committee would be referred the charges for investigation as a beginning of the trial. If it was intended to give a "fair and impartial trial," why was it found necessary, after the appointment of an Investigating Committee, to write to Brother Abrahams upon the subject? That was an afterthought, because the committee was such as did not suit the managers of this persecution. If the lodge has placed itself in an awkward fix by the discharge of this committee, it is no fault of ours. I have never seen the official reply of the President of the Court of Appeals, nor is it material to this case what that reply was. October 8th the lodge ordered a new trial, and appointed its committee. Every other act of the lodge during the interim to February 11th having reference to this case was illegal, and when my protest, offered February 11th, was sustained, the case should have gone back where it was left October 8th.

EXCEPTION 2.—In answering this point, appellee again gives evidence of haste and carelessness. He says, "no injustice could by

any possibility result from this ruling of the lodge, because the accused might have introduced the resolution at a later period in the meeting, as the President of the lodge decided." Your Honors will bear with me if I devote some attention to this "exception," which I deem of more consequence to the Order than I do to this case. Please read Exhibit A, page 20, as furnished by Gate City Lodge. Of course it is correct so far as it goes, but does it go far enough? Do you fully understand the proceedings if you rely solely on that extract? Are you not liable to form a conclusion which a full copy of the record will not justify? To supply the deficiency of the record, as furnished by Gate City Lodge, I beg you to read extracts from the minutes of February 25th and March 11th, in my statement of the case to your Honors, which I append here.

February 25.—"The charges of the Gate City Lodge *vs.* E. B. M. Browne were now called for reading.

"Brother A. Haas wishes to offer a resolution in writing which the chair decided to be brought up in new business. An appeal was taken by Brother Haas from the decision of the chair, and the chair was sustained."

March 11.—The foregoing minutes were corrected as follows: "Which the chair decided not in order, as it should have been brought up under the head of Communications, but could be brought up under the head of New Business."

A brother was about to be put upon trial for charges of a grave nature; if found guilty he was liable to be suspended for a term of years. The brother has been a non-resident for several years. I, as his counsel, notified the lodge that before the charges be read I desired to offer a resolution, in writing, which would have an important bearing upon the trial. The President did not ask me to read the resolution, in order that he might judge of its relationship to the case, but most arbitrarily ruled that it ought to have been presented under the head of Communications, but *kindly* added that I might offer it under the head of New Business. That is to say, I might offer the resolution after the matter to which it applied had been disposed of.

The weak argument of the appellee that "every charge must be in writing, and shall be received by the lodge without debate," does not apply here. No charges had been read, consequently none could be debated. To show you how insincere and inconsistent this argument is I have but to refer you to extracts from the minutes October 8th

page 17, and February 11th, page 19, showing that motions have been made and received under similar circumstances. I cannot for one moment believe that the highest court of our Order is prepared to say that a lodge may arbitrarily refuse to hear a motion having reference to a trial upon charges which were about to be made by the committee appointed to prepare them.

EXCEPTION 3.—I hold and believe your Honors will agree with me that the Investigation Committee is a very important part of the trial machinery, consequently it is surrounded by numerous checks and safeguards. I openly stated to the lodge that the brethren whom I challenged were objectionable by reason of open and expressed hostility to the defendant, and for bitter prejudice which they were unable to overcome. I honestly believe that such brethren cannot be forced on a defendant.

Exceptions 4 and 5 were simply included to show the additional irregularities of Gate City Lodge. If it be important that the Complainant Committee retire to the ante-room, it is equally important that the lodge should have a warden who keeps them there. The appellee says, "there is nothing in the record to show that Brother Hartman was warden or acting warden." Gate City Lodge has nowhere denied the charge that he was acting warden. You have the answer of the Gate City Lodge before you; if he was not acting warden it was their duty to say so.

The appellee has fallen into unintentional errors; the record and argument of Gate City Lodge was implicitly relied upon. The appellee did not deem it necessary to closely scan the record in order to find where the Gate City Lodge had said too much or not enough. The abuse of the defendant and his counsel were accepted as truth, and the verdict was based on that instead of upon the facts. It is said that we have been before the lodge for years clamoring for justice, and I will sadly add that we have clamored in vain. Prejudices which arose in the congregation have been carried into the lodge room, and a clique of twenty have done the work for a lodge of one hundred members.

The appellee having introduced the argument of Gate City Lodge is my reason and excuse for alluding to it.

Respectfully and fraternally submitted,

AARON HAAS,
for E. B. M BROWNE.

OPINIONS.

ADOLPH L. SANGER, DISTRICT NO. 1.

This is an appeal to the Court of Appeals from a decision of the Appeals Committee of District No. 5.

It has already been decided by this Court that we have no jurisdiction in matters of appeal from decisions of committees. (See Frank *vs* D. G. L. No. 5, Executive Committee Report, 1879, page 145.)

As we are clearly already without jurisdiction in this case, the appeal must be dismissed.

JOSEPH ABRAHAM, DISTRICT NO. 2.

This is an appeal prosecuted against the decision of the Appeal Committee of the District Grand Lodge. The judgment rendered by this Court in Kaufman Frank *vs.* this respondent, Reports 1877, p. 144, which was made a test case, is decisive of this cause. The principle of "*stare decisis*" applies here. What I said therein might be repeated here. It is true that in the case of Frank the respondent interposed the objection to our jurisdiction, whilst in this case it answers as to the merits. We are authorized only to determine the points presented by the appeal, but consent of parties cannot confer jurisdiction, and as we have none in this cause, we are powerless to render a decision. The appellant is under the jurisdiction of the District Grand Lodge No. 5, under the laws of which he is permitted to appeal to the Appeal Committee thereof, and if, for sixty days after the decision of such committee, he fails to except and remove the cause by his action to the District Grand Lodge, the judgment of the Appeal Committee stands as the judgment of the Grand Lodge by his acquiescence, and he is thereafter barred by limitation from taking it there. But this Court has held that the decision appealed from being that of a committee, and never having "been before the Grand Lodge, is not appealable to this Court. (Frank *vs.* D. G. L. No. 5. Reports 1879, p. 153.) This appeal must be dismissed.

MORRIS GOODHART, DISTRICT NO. 4.

On May 13, 1883, Gate City Lodge, No. 144, I. O. B. B., in District No. 5, adjudged the appellant guilty upon certain charges preferred in that lodge against him, and sentenced him to suspension for ten years.

From this judgment the appellant took an appeal to the Committee on Appeals of District Grand Lodge No. 5, who thereafter dismissed said appeal.

The appellant now appeals to this Court from the decision of said committee.

The record does not disclose whether or not any appeal was ever directly taken to District Grand Lodge No. 5 from the decision of the Committee on Appeals, but I should judge, from what is shown, that no such appeal has ever been taken, and that this Court has, therefore, no jurisdiction, the appeal never having been passed upon by the District Grand Lodge.

It is true that this point is not raised by either party to the appeal, and it may be claimed that the parties waived it; but I prefer, however, to adhere to the principle that consent does not confer jurisdiction.

We are therefore without an adjudication from the proper tribunal from which an appeal can be taken to this Court of last resort.

I must therefore hold, without deciding upon the merits, that the appeal should be dismissed.

See Kaufman Frank *vs.* District Grand Lodge No. 5, p. 145 ; Executive Committee Report, 1879.

For above reasons, I vote to dismiss the appeal.

LIONEL C. LEVY, JR., DISTRICT NO. 5.

By the pleadings in this case, and in the language of appellant, it appears "that on May 13th, 1883, Gate City Lodge adjudged Brother Browne guilty of charges previously preferred, and suspended him from the lodge and Order for ten years. From this verdict and sentence an appeal was taken to the Appeal Committee of District No. 5, who dismissed the appeal," and appellant thereupon appeals directly to this Court, asking that we reverse the findings of District No. 5, and Gate City Lodge, No. 144, "upon the ground that Bro. Browne had an unfair, partial, and illegal trial." This appeal is answered by S. S. Nyburg, Secretary of District G. L. No. 5, for the General Committee of District G. L. No. 5. It nowhere appears by the pleadings on the record sent up to us, that the decision of the General Committee was ever appealed from to the District Grand Lodge, and, in point of fact, by evidence *aliunde* the record, an examination of the original proceedings of District G. L. No. 5, annual

session of 1884, shows that the decision of the General Committee, now appealed from, was presented to and read before the District Grand Lodge, and that no appeal, or notice of appeal, was taken or given by appellant. It is apparent, therefore, upon the face of the pleadings and the record, that this is an appeal from the decision of a committee, and one which we have no jurisdiction to entertain. The question is not an open one in this Court. It has unanimously affirmed the recognized principle of law that "jurisdiction cannot be given by consent," and that "appeals from the decision of a committee cannot be entertained." (Simon Tuska Lodge, No. 192 *vs.* D. G. L. No. 7, Appeal No. 16; reported in Ulman's Digest, p. 45.) and again, in a case from the same district as the pending appeal—Kaufman Frank *vs.* D. G. L. No. 5 (Ulman's Supplement, p. 1), almost identical in its issues with the case at bar—reaffirmed the decision made in Appeal No. 16 (*supra*) and decided unanimously, that "no appeal is tenable to the Court of Appeals from the decision of an Appeal Committee." By an examination of the cases cited, and the law as therein fully reviewed, it will be found that the decision complained of by appellant could only be reviewed in this Court after having been passed upon by District G. L. No. 5, and as it is the duty of this Court, if it subserves the purposes for which it was constituted, to establish and abide by a line of precedents for the use and guidance of the whole Order, thus crystalizing the law, and saving the expense, trouble and vexation of repeated appeals upon the same point—"*Stare decisis et non quieta movere.*" We are compelled to dismiss this appeal for want of jurisdiction.

ADOLPH MOSES, DISTRICT NO. 6.

The record fails to show that this case was ever before the Grand Lodge, and it is merely an appeal from the decision of an Appeal Committee of D. G. L. No. 5. On the authority of the case of Kaufman Frank *vs.* D. G. L. No. 5. I vote to dismiss the appeal for want of jurisdiction.

DECISION.

Upon a former appeal in this cause against the decision of the Grand Lodge, a new trial was awarded to appellant. A second trial resulted in a suspension of ten years from the Order, by Gate City Lodge. To this proceeding an appeal was taken, and by the Appeal Committee of the District was decided adverse to the appellant, and

his appeal dismissed. He then takes this appeal therefrom to this Court, not having had the case decided by the Grand Lodge.

The Court holds that it has no jurisdiction, following and approving the decision heretofore made in Kaufman Frank *vs.* District Grand Lodge No. 5, wherein it is held that this decision appealed from being that of a committee, and not having been before the Grand Lodge is not appealable to this Court. Reports 1879, page 153. This appeal is dismissed. The whole Court voting, is unanimous.

JOSEPH ABRAHAM,
President of the Court.

APPEAL LXVIII.

JOSEPH E. NEWBERGER *vs.* DISTRICT GRAND LODGE, No 1.

STATEMENT OF FACTS.

From Minutes of General Meeting of District Grand Lodge, No. 1. I. O. B. B., January 25th-26th, 1885.

CASE OF EX-PRESIDENT M. GOLDBERGER, OF REHOBOTH LODGE, No. 38.

This brother filed a declaration, leaving the entire amount to his four children, and nothing to his wife. She is in a lunatic asylum, incurable. The Widow and Orphan Committee referred this matter to the General Committee, with their decision that the brother could not give more than $500 to his children, and the other $500 must go to the widow or to a lawfully constituted trustee for her by the Courts. The case was referred to our counsel, Brother A. L. Sanger, who, under date of May 9th, rendered his opinion that the declaration cannot be sustained under the law, $500 at least must be paid to the widow. The fact that she is an inmate of a lunatic asylum does not affect her right. A committee of her estate should be appointed, which might be done upon application to the Supreme Court, and such committee, when appointed, would be entitled to receive the said amount of $500. The remaining $500 must be equally distributed among the children.

The matter created a long discussion, and was laid over for further examination.

At the meeting of July 28th, 1884, the chairman of the Widow and Orphan Committee called up the case again, stating that he had made further inquiry; that the deceased left two children, who were

of age, and two were not of age; they were in need of the money; the widow was an incurable lunatic, and had been so for the last seventeen years, and was in the asylum since February, 1878. He recommended that the $500 be paid to the children, and the remaining $500 be left in the Grand Lodge until claimed for the widow.

The case was again laid over.

At a meeting September 16, 1884, the matter was referred to a committee to consult with the counsel of the District in the matter. Brothers J. J. Frank, second Vice-President Jos. S. Newberger, and President Roeder were appointed as such committee.

At the meeting of the General Committee, November 19th, 1884, Brothers J. J. Frank and second Vice-President Newberger stated that they had individually seen our counsel, Brother Sanger, in reference to this case, and that the same adheres to his opinion given in the case, that $500 of the endowment money in this case must be distributed to the children of the deceased M. Goldberger. They, however, do not coincide with our counsel, and have not changed their opinion, that it cannot be done.

Treasurer S. Sulzberger moved that the opinion of our counsel, that $500 of the money be distributed among the children of the deceased, be adopted as the sense of the General Committee, which motion prevailed by a vote of 5 to 3.

Brother J. J. Frank and second Vice-President Jos. E. Newberger had their votes recorded in the negative.

Second Vice-President Jos. E. Newberger handed in a written notice of appeal to the Grand Lodge against the action of the General Committee. President S. M. Roeder decided that no appeal could be taken against the action of the General Committee by any of its members.

The $500 were forwarded to Rehoboth Lodge, No. 38, to be paid to the children of the deceased M. Goldberger.

At the general meeting of District Grand Lodge, No. 1, second day's session, January 26th, 1885, the committee to whom was referred the report of the Widow and Orphan Committee, and that part of the report of the General Committee which referred to the endowment cases, reported in favor of the decision of the General Committee. A motion was made *not* to concur with the decision of the General Committee, which was lost by a vote of 17 to 42, and the report adopted by a very large majority.

GROUNDS OF APPEAL.

To the Court of Appeals of the Order B'ne B'rith :

The undersigned, a member in good standing of District Grand Lodge No. 1, hereby appeals to your honorable body from the action of said Grand Lodge in approving the action of the General Committee of said District in ordering the payment of the endowment in the case of M. Goldberger, deceased.

On the 25th day of April, 1884, said Goldberger died, leaving surviving him a wife and four children.

In his declaration in Rehoboth Lodge, he declared that after his death that the endowment under the laws of the District should be paid to his four children, and nothing to his wife.

The General Committee, under the advice of counsel, held that the declaration under our laws was void, but that the sum of five hundred dollars could be paid to the children and the other five hundred dollars must be held for the benefit of the wife.

The undersigned claims, that under the laws of the District, a member of the District has the right to make a declaration bequeathing half of the endowment to one or more of his children, but the other half must go to the wife.

Sec. 6, of Article 10, of the Laws for District Grand Lodge No. 1, reads : A married brother may, in the manner provided in section 3, secure one-half of the legal amount to either one or all of his children, or to guardians appointed by him, to be used for the benefit of his children; $500 at least, however, must be given to his widow.

The undersigned further claims that the declaration being void, as is conceded, that the endowment should and must go to the wife, be her condition whatever it may.

Sec. 2 of same article reads : "The object of this fund shall be to secure the sum of one thousand dollars after the death of a member, collected by uniform contributions from all lodges, and this amount shall be paid in the first instance to his wife or children as herein provided by section 6 ; or, secondly, if she be dead, to his children ; or, thirdly, if he leaves no children, to his father ; or, fourthly, to his mother, but the brother may declare, as provided in the next section, that said sum be paid to his mother in preference to the father."

No other person shall be entitled thereto unless a brother shall have so designated in writing, as hereinafter provided.

For these reasons it is respectfully submitted that the action of the Grand Lodge should be reversed, and the appeal sustained.

Fraternally submitted,

JOSEPH E. NEWBERGER.

ANSWER OF D. G. L. No. 1.

The deceased Brother Goldberger did not affirmatively declare, as would be inferred from the statement of appellant, "that nothing should be given to his wife," he merely left all of his $1,000 to his children. The effect may be the same, but when close construction of words is requisite, it is well to be exact.

The General Committee did not hold that the bequest was void, as stated by the appellant; but, on the contrary, that it was valid to the extent of $500, which the brother had a right to leave to his children, nor is it at all "conceded," as the appellant states, "that the bequest was void." On the contrary, as above stated, it is emphatically denied that such is the case, and respondent claims that it is valid to the extent of $500.

The deceased brother did not comply with that provision of our law which provided that at least $500 must go to the wife. This is conceded.

That as to the $500 not bequeathed to the wife, the declaration was erroneous, is clear; as to that $500, the brother had only a testamentary capacity to leave it to his wife. But as to the other $500, his testamentary capacity was unlimited as regards his leaving it to his children, and he certainly had a right to leave it to them.

The only question is, therefore, when a brother neglects to make the provision of $500 for his widow (which the law, however, makes for him), and on the other hand makes a provision for his children to the extent of $1,000, which would be unquestionably lawful and proper if the sum were only $500. If the will or declaration shall, therefore, be declared utterly void, and he as dying intestate, whereby the testator's intention to leave nothing to his wife is not only reversed to the extent of the amount which the law says he must leave her, but altogether, so that she gets the whole $1,000, and the express wishes of the deceased that his children shall get $1,000, instead of

$500, reversed not only to the extent of the $500, which he could not bequeath to them, but altogether, so that they get nothing, although their father was under our law entitled to leave them $500 (which is the appellant's doctrine), or shall the doctrine of the counsel of the District, the General Committee and the Grand Lodge prevail, which is simply that the wish of the father shall be followed as far as it is lawful, and he had a right to dispose of the sum in question, and only declared void in regard to the sum which he is restrained from leaving to any person other than the widow.

II. The dissimilarity of the B. B. law in question from the English or American Common Law, or any statute except that in regard to limiting bequests to benevolent, etc., corporations (of which we shall speak hereafter) prevents any cases at law exactly in point being cited from the books.

But the general principles of law we believe to be emphatically in support of the contention of respondent.

III. Every system of law recognized the principle that wills must be sustained if possible; if not in whole, then in part. The maxim of law "Verba ita sunt intelligenda ut re magis valeat quam pereat," "Words are to be understood that the thing shall be preserved, and not that it shall be destroyed," is as old as jurisprudence, and is repeated in every law book in Anglo-Saxon countries treating of wills, and is among those acknowledged axioms on which rest the security of testaments.

Another maxim of law is "Omne magnus continet in se minus," "the greater contains the less."

Under this maxim Brooms (Legal Maxim, pages 173-175) says: "Further, it is laid down as generally true, that where more is done than ought to be done, that portion for which there was authority shall stand, and the rest shall be void quod the excess only 'quando plus fit quam fieri debet videtur etiam illud fieri quod faciendum est,' as in the instance of a power above referred to, if a man do more than he is authorized to do under the power, it shall be good to the extent of the power. Thus, if he have power to lease for the ten and he lease for twenty years, the lease for twenty years shall in equity be good for ten years."

CITING CASES.

"So, if the grantor of land is entitled to certain shares only of

the land granted, and if the grant purport to pass more shares than the grantor has, it will nevertheless pass those shares of which he is the owner.

" Where also there is a custom that a man shall not devise any greater estate than for life, a devise in fee will be a good device for life, if the devisee will claim it as such."

" This principle has given rise to the doctrine of ' cypres' or the following of testator's intentions as nearly as possible when they cannot be fulfilled exactly, a doctrine which goes far beyond that we strive for of merely fulfilling them to their lawful extent, which is so thoroughly established as good doctrine that it is laid down as No. XXIII. of Jarman's rules (which says the learned Professor Redfield —Redfield on Wills, 4 Ed. 425—' have acquired the force of authority in England and the United States),' in these words :

" Where a testator's intention cannot operate to its full extent it shall take effect as far as possible."

It is useless to quote more cases to this effect ; they are simply numberless, and we prefer arguing on the general principle of common justice and reason.

IV. Familiar illustrations of the application of the doctrine are, for example, the following :

a Where Statutes, as for example that of New York, positively prohibit a testator from suspending the absolute ownership of property for more than two lives in being, the law will nevertheless, when the testator suspends the power of alienation for three or more separable lives, not declare the will void, but simply void as to the suspension for the third life, and cause the estate to vest in the remainderman at the expiration of the second life.

This, it will be noticed, is in one respect a much stronger case in violation of the law than the case here argued, as in the case quoted by law positively says the power of alienation shall not be suspended for more than two lives and the testator does suspend it ; while in the Goldberger case the law does not say he shall not leave any more than $500 to his children, but only that he shall leave $500 to his wife.

b The Statute of New York restraining the gift of more than one-half of a person's estate in certain cases to charitable corporations and the like (Chap. 360 Laws of 1860), shows the tendency of the Legislature and judicial minds to uphold bequests to the legal

amount, where the amount bequeathed is illegally large, in a striking way.

After exacting that "no person having a husband, wife, child or parent shall devise to any benevolent corporation institution more than one-half part of his estate after payment of debts," it immediately adds "and such devise or bequest shall be valid to the extent of one-half and no more." Of course, this is statutory, but, as argued (supra), it shows what is considered as just and sensible by the Legislature.

V. Take a very simple illustration of the application of our doctrine. The law requires a testator's debts to be paid before any legacies or bequests shall be paid. Suppose a testator not only does not provide for his debts in his will, but distinctly says, "I order that my debts shall not be paid, but all my estate shall go to A."

Will the devise be declared void? Certainly not but valid to the extent of testator's estate after payment of debts.

VI. Under the Roman Civil Law, where restriction somewhat similar to those of our Order existed, exactly the doctrine we claim to be just, was also established (see Sheldon Amos, Roman Civil Law, p. 335), where the following is laid down:

"Thus, the testator could only dispose of three-fourths of his inheritance in legacies." By the Falcidion law, "if he endeavored through the wording of his will to dispose of a larger share than this by gifts to legatees, the share of each legatee had to abate in just proportion."

VII. If such be the theory, as we think we have shown it to be, of strict law, of common sense and justice, *a fortiori*, it should be the doctrine of this Order of Brothers

The wishes of a deceased brother should be respected and carried out to the fullest extent compatible with the laws of the Order, and the laws constructed favorably to that purpose, and not so as to thwart and destroy his intentions.

Appeal should not be sustained.

MORRIS ADLER.
DAVID L. WALTER.
RUDOLPH SAMPTER.
SAMUEL B. HAMBURGER.
SOL. SULZBERGER.

REJOINDER TO APPELLANT.

The respondent seeks by its answer to justify the action by claiming that the General Committee of the District possesses equity powers.

Under the laws of the District, Article 6, Section 2, the duties of the General Committee are defined :

"To enforce the provisions of the Constitution of the Order, the resolutions and regulations of the Convention, the decisions of the Constitution Grand Lodge, as well as all laws, resolutions and orders of this Grand Lodge."

How it can be claimed that under this law the General Committee had any judicial powers to construe any declaration in order to ascertain the intention of the deceased, the answer of the respondent does not show.

It is also claimed by the answer "that the General Committee did not hold that the bequest was void," but "that the same was valid to the extent of $500." Your appellant submits that under the declaration as appears on pages 7 and 8 of the respondent's answer, that the General Committee must have so decided, for it will be seen that the deceased made no reference to his wife in his declaration.

The declaration was to the effect that the entire $1,000 should be paid to his four children.

On page 8 of the respondent's answer, it appears that the "Treasurer, S. Sulzberger, moved that $500 of the money be distributed among the children of the deceased," which motion prevailed. On the same page it appears that $500 is to remain in the hands of the Grand Lodge for the widow. In order to arrive at such a conclusion the General Committee must have determined that the declaration as a whole was void, for it will be perceived there was no provision in the declaration for the widow.

The legal maxims referred to by respondent have no possible applications to the case at issue.

In this case it was no construction of the declaration in order to ascertain the exact intention of the deceased, but the General Committee have, by their action, completely set aside the "declaration of the deceased," and substituted one of their own.

No law, either of this Order or of the land, will countenance or ustain such action.

Supposing, that in the course of events, the widow should be judicially declared a lunatic, and a committee of her estate and person appointed. What would prevent such a committee, in an action recovering the whole of the endowment provided by our laws. There can be no question as to the result of such an action, viz., the recovery of the whole sum by such committee.

The respondent therefore respectfully submits that under the laws as quoted in the appeal, the action of the Grand Lodge and General Committee should be reversed.

Respectfully submitted,

JOSEPH E. NEWBERGER.

OPINIONS.

JOSEPH ABRAHAM, P. J.

With reference to the subject matter of the controversy herein, the D. G. L. has the following law :

"A married brother may, in the manner provided in Sec. 3, secure one-half of the legal amount to either one or all of his children, or to guardians appointed by him to be used for the benefit of his children, $500 at least must be given to his widow."

A brother died who, in his declaration, directed that the endowment of $1,000 should be divided among his children, he then having a wife living who survived him, his widow. His declaration thus made was not in compliance with the law. What is its effect? Appellant claims that it is wholly void ; respondents deny that it is so.

The rule of law under which testamentary devisees are to be construed requires in all cases that the intent of the testator shall be ascertained primarily, and then carried into effect so far as it may be possible to do so. In this case it is evident that the deceased brother intended to give to his children all he could, he even exceeded his power in this regard. Shall we say, under the rule of interpretation, that because he went beyond his power that thereby he intended to leave them nothing ? No ! we hold that whilst he acted in excess of his power, that only so far as the excess is concerned is the declaration void, and that his children have a clear right to $500, and as to the other $500 he died without having made any disposi-

tion, and it must be distributed, according to the law of the District to his widow or her legal representatives. This is the view the D. G. L. seems to have taken, is strictly in compliance with law, and must be sustained. The appeal is dismissed.

JACOB SHRODER, DISTRICT NO. 2.

It appears from the record that Brother M. Goldberger of Rehoboth Lodge No. 38, of the appellee District, died, leaving a widow and four children. His wife had been insane seventeen years prior to his death, and had been ever since 1878 confined as incurable in an asylum. His children were in needy circumstances. His declaration found in the book of his lodge at his decease gave $1,000 to his four surviving children. In due course the Grand Lodge, by its secretary, referred the death notice, with all other documents, received from the lodge to the Committee on Widows and Orphans, which committee found the declaration correct to the extent of $500 and void as to the remainder. The matter coming before the General Committee it adopted as its sense of the law of the case the opinion of its counsel, which opinion conformed with the decision of the Committee on Widows and Orphans. The $500 were forwarded to Rehoboth Lodge for distribution to the four children, and the residue was retained for the benefit of the unfortunate widow to be paid to her lawfully appointed committee or trustee. The District Grand Lodge approved the action of the General Committee, and from this approval this appeal is taken :

The law presumes that constituted authorities perform their duties in the mode and by the agencies prescribed by law. The appellant must, by record proof, overcome this presumption. The foregoing facts are derived from the express statement of the record, and from such inferences as the law necessarily draws therefrom.

The appellant assigns as his grounds that the General Committee in its conduct in this case was guilty of usurping the functions of deciding it ; that the construction and effect given to the declaration was illegal ; that the District Grand Lodge, in sanctioning the course taken in this case, committed serious error.

I am satisfied from examination of the laws of District Grand Lodge No. 1, that by virtue of Article VI., Section 7 (6), and Article X., Section 10, the Committee on Widows and Orphans, is vested

with an exclusive original jurisdiction in endowment cases; that the General Committee possesses no authority beyond receiving reports of, approving and reporting to the District Grand Lodge the financial transactions of the Committee on Widows and Orphans, and of reporting on matters relating to endowment cases. In this case, however, the record discloses no usurpation on the part of the General Committee. The Committee on Widows and Orphans considered the case, and rendered a decision giving effect to the declaration to the extent of $500 in favor of his children. The final action was in accordance with this decision. True, there was no authority to call the General Committee into conference; but inasmuch as this was subsequent to the decision, and *as all that the General Committee did was to declare its sense of the law*, there is no usurpation perceptible. This performance, in the view I take of the law, was of no legal effect, did no wrong to any interested person nor in any way substantially violated the laws of the District, provided the decision of the Committee on Widows and Orphans was according to law.

The District Grand Lodge approved that portion of the General Committee's report relating to endowment cases; and as that merely narrated its approving sense of the decision of the Committee on Widows and Orphans, it remains to examine into the correctness of this decision in order to determine the appeal.

The Endowment Laws of District No. 1 are contained in Article X., entitled "Benefits to Widows and Orphans." Section 2 provides that $1000 shall be paid, "in the first instance, to the wife or children as herein provided by section 6; secondly, if she be dead to his children; and thirdly, if he leaves no children, to his father," and so forth. Section 3 makes it compulsory upon unmarried members without parents, or widowers without parents or children, to declare their beneficiaries in a book kept by their lodge. In default of such declaration the money is placed in the reserve fund, and disposed of according to sections 2 and 4 of Article X. The endowments of all other members, in the absence of a declaration, follows the directions of section 2 above spoken of. By reference section 2 incorporates section 6, which provides that a married brother may, by declaration, "secure one-half of the legal amount to either one or all of his children. * * * Five hundred dollars, at least, however, must be given to the widow." It is evident that it was not

intended to jeopardize the widow's share whatever that might be, any more than that of the parent or children, by the chance of a member's failure to make a declaration. According to section 3, the husband was not compelled to make a declaration, although section 2, *apparently* in conflict with section 3, directed the money, in the first instance, to be paid "to his wife or children as herein provided by section 6." The last clause thus embodied section 6 into Section 2, making it clear that the widow's share was allotted to her by law, subject to that diminution as between her and the children which the member thought fit to make under section 6. This section applies solely to the case wherein children are to be provided for at the expense of the widow's share. The last sentence: "Five hundred dollars, at least, must be given to the widow," does not require a declaration to that effect; but is a legislative declaration of what necessarily follows from the preceding portions of the section. To that extent, also, it aids the reading of section 2. The latter section thus directs the $1000 to be paid to the widow; or, if children are to share in the fund, such provision shall be made by a declaration to an extent not exceeding $500.

Giving the appellant's claim its largest scope, it comes to the following points: That whereas the declaration in this case was for $1000 for the children, it was illegal and void; that as evidence of the member's intention it showed an intent to give $1000, and no other sum; that there was no right in any body to alter either this intention or this declaration from $1000 to $500; that the whole 1000 ought therefore to have been given to the widow.

The case has been argued upon a theory which assumes the declaration of a member to be something like his will. We are referred to authorities and rules applicable to the construction of wills, and especially the *cy pres* doctrine. But the rights of members and beneficiaries are not regulated by principles governing the construction of wills. The fund is not the property of the member; as no part of the assets of his estate. The money is the subject of a contract between him and the District Grand Lodge, by which, among other things, he is given a power of appointment, more or less limited, to be exercised in a prescribed manner. The principles governing this case are those applicable to contracts and to the exercise of powers of appointment.

See numerous cases cited in Hellenberg *vs.* I. O. B. B., District

No. 1 ; and in 16 C. L. J., 407 ; 20 C. L. J., 266, and 26 C. L. J., 393.

This case involves a contract entered into in New York, between residents of that State, and to be there performed, and we are therefore concluded on this point by the law as expounded by the Court of Appeals in Hellenberg *vs.* District No. 1, I. O. B. B., 94, New York, 580-585. The Court held that the member "had simply a power of appointment, authority to designate the ultimate beneficiary. * * His contract effected that result." What that contract and power are, has already been shown.

The deceased, however, exercised his power by giving $1,000 to his children. This execution of the power was excessive to the extent of $500. He certainly intended to exercise his power given by section 6. I cannot infer, in view of his unfortunate domestic circumstances, that he had any intention to commit a fraud or any other wrong in exercising his power as he did. Now, where there is a complete execution of a power, and something added that is inconsistent with the power, the excess only is void, provided the boundaries between the excess and the rightful execution of the power is distinguishable. Courts always lean in favor of the execution of the power, excluding the excess, if it can be supported, even if it should disappoint the person executing the power.

Warren *vs.* Howell, 3 Wash. C. C., 12 ; 2 Sugden on Powers, 78.

"If the excess can be separated from what is within the legitimate exercise of the power * * the execution, so far as it is conformable to the power, will be sustained, and beyond that will be void. * * * So where the power was to charge £7,000, and it was executed by charging £8,000, it was held good for the first mentioned sum."

II Washburn R. P., 327 (3).

In this case the excessive declaration was distinguishable from the sum within the lawful execution of the power. The declaration was, therefore, valid in favor of the children for $500. The Committee on Widows and Orphans so decided ; that $500 was lawfully forwarded to Rehoboth Lodge ; the General Committee considered the decision as its sense of the law ; the District Grand Lodge No. 1 concurred therein. In all this I find no error in law or wrong committed. The appeal ought, therefore, to be dismissed.

The foregoing opinion assumes, in the absence of any statement

as to the date when the appeal was taken, that it was taken before the adoption of the revised and amended Constitution in New York, March 6, 1885.

M. K. COHEN, DISTRICT NO. 3.

Brother Goldberger died on April 25th, 1884, leaving a widow and four children, having first declared in his lodge that the whole $1,000 endowment money should be paid to his four children.

Sec. 6 of Art. X. of the laws for District No. 1, provides that "A married brother may * * secure one half of the legal amount to either one or all of his children, &c., $500 at least, however, *must* be given to the widow."

District Grand Lodge No. 1 ordered the payment of $500 to the widow and $500 to the children.

The appellant claims that the declaration was void *in toto*, and that $1,000 must go to the widow.

This contention is founded neither on reason nor authority. I vote to dismiss the appeal.

J. GREENEBAUM, DISTRICT NO. 4.

The records before me presents the following case:

M. Goldenberger of Rehoboth Lodge, No. 38, District Grand Lodge No. 1, in his lifetime provided that the endowment of $1,000 should, at the time of his death, fall to his four children in equal shares.

In the bequest no provision was made for the wife of the testator, she being then as now a confirmed lunatic in an Insane Asylum.

On the death of Goldberger a question arose as to the distribution of this endowment fund between the children and the widow of the deceased, the difficulty arising out of the reading of Section 6, Article X. of the Laws of District Grand Lodge No. 1, which provides, so far as this case is concerned, "a married brother may, as provided, secure one half of the legal amount to either one or all of his children. . . . $500, at least, however, must be given to the widow."

The General Committee of the District held that the widow was entitled to $500, and the four children to the remaining $500. At

S. WOLF, DISTRICT NO. 5.

The case submitted for my opinion, as I understand it, is simply this:

One Goldberger, a member of the Order, had a wife and several children.

He made a declaration to the lodge that the $1,000 due upon his death should be paid to his children. He died leaving a widow and four children.

Under Article X., Section 6, of the Constitution, he had power to declare that $500, or one-half, should be paid to either one or all of his children. But this section provides that "$500 at least, however, must be given to his widow." In my opinion his declaration is good so far as he had power to make it. That power was to the extent of one-half instead of the whole fund which he attempted to dispose of. He leaves it all to his children, but the law (the Constitution of the Order), says his wife must have one-half. She is entitled, therefore, to $500, and the other $500 belongs to the four children, and vote to dismiss the appeal.

In this connection I cannot refrain from calling attention to the loose wording of the sections in Article X., which undertake to provide for the disposal of the $1,000 fund. I presume it was the intention, by section 2, to declare that $1,000 shall be paid—

1st. To the widow of a deceased member.

2d. If no widow living, then to his children.

3d. And if no children, then to his father.

4th. And if no father, then to his mother, with power in the member having a wife and children to declare in writing—

1st. That his wife shall have but one-half the amount and that the other half shall be paid to either one or all of his children; or,

2d. If he has neither wife nor children, but has a father and mother, then he may declare that the mother shall have the whole instead of the father.

I would infer that in the case of a member having a wife or children, or a father and mother, his power to "declare" was intended to be limited as above, and that he could exercise no control over the fund otherwise. And yet the concluding clause of section 2 is: "No other person shall be entitled thereto, unless a brother shall have so designated in writing to his lodge as hereinafter provided." This is followed by section 3, which provides that

each lodge shall keep a book in which each member may, and every unmarried member without parents, or widower without children or parents, shall declare to whom the amount shall be paid after his decease.

In this manner such brother shall have the right to bequeath said amount to any person or persons, other than provided in section 2, or to any charitable institutions.

Then section 6 secures $500 to the widow, and it secures no one else, neither children nor father nor mother.

The result is that a member with a wife and children may give $500 to his wife and the other $500 to strangers or charitable institutions, or a member without a wife and children, but having parents, may give the entire $1,000 to strangers or others, and his father and mother can get nothing. If these results were not intended, it ought to have been more carefully expressed, and on the other hand, if it was intended to confer such powers, then it ought to be so expressed in clear terms.

ADOLPH KRAUS, DISTRICT NO. 6.

M. Goldberger, a member of District No. 1, died, leaving a widow and four children. He willed the one thousand dollar endowment fund to his children. Section 6, of Article 10, of the Laws of the District, reads: "A married brother may, in manner provided in section 3, secure one-half of the legal amount to either one or all of his children, or to guardians appointed by him, to be used for the benefit of his children. Five hundred dollars at least, however, must be given to the widow."

Appellant claims that the will of the deceased is void as to the five hundred dollars which, under the law, must in each case be given to the widow, and agrees that therefore the entire will is void.

The deceased had no right to will the five hundred dollars which the law says must be given to the widow, to any one else. That part of the fund was absolutely beyond his control. But he had a right to will the remainder, or any part thereof, to any one or all of his children. The will of the deceased was that after his death all of the endowment should be paid to his four children. I construe this to apply to such part of the endowment as he had a right to dispose of, namely, five hundred dollars. The intention o

the testator ought to be carried out, if possible. The intention of Goldberger was that all of the endowment over which he had any control should go to his children. He only had control of the five hundred dollars, and the District Grand Lodge gave the five hundred dollars to the children. Over the other five hundred dollars he had no control, as it vested in the widow, and the Grand Lodge holds the fund for the widow.

Therefore, the action of the Grand Lodge ought to be sustained and the appeal ought to be dismissed.

LEO. N. LEVI, DISTRICT NO. 7.

The endowment benefit in District No. 1 is $1,000. Section 6, of Article X., of the Laws of the District, provides: That of this sum a married brother may secure one-half to either one or all of his children, provided, however, that if he leave a widow surviving him, $500 at least must be given to her.

M. Goldberger, a member of District No. 1, whose wife seems to have been insane, made declaration in favor of his children, with respect to the whole endowment benefit. Upon the strength of the proviso in section 6, above quoted, it is contended by the appellant that the whole bequest to the children is void and inoperative, and that the endowment benefit passes under the law to the wife, as if Goldberger had died intestate.

The General Committee of Grand Lodge, District No. 1, on the contrary, maintain that to the extent to which it was possible, under the law, for Goldberger to provide for his children, the bequest should be held valid and operative; that, therefore, the funds should be apportioned equally between the children, as a class, and the widow.

The intention of the deceased is very plain, and as it is the duty of the Courts to carry out the intention of the testator, as far as it is compatible with the law and public policy, there is no difficulty in giving effect to his declaration. A single inoperative clause in a will does not invalidate the whole instrument. On the contrary, if the Courts can give effect to anything stated in the testament it will be done. The declaration in favor of the children to the extent $500 is in entire conformity to the law, and to that extent the will operates upon the disposition of the benefit. The declaration in

favor of the children with respect to the other $500 is in conflict with the law, and cannot become operative. Therefore a moiety of the benefit must be disposed of as if Goldberger had died intestate.

The appeal is not well founded, and the decision of District Grand Lodge, No. 1, should be affirmed.

DECISION.

The laws of this District in respect to the distribution of the Endowment Fund of a deceased member, require that at least one-half thereof must be apportioned to his widow, if he leaves one surviving. A brother died who previously had directed, in the manner provided by law, that the whole sum payable at his death should be paid to his four children. He died, leaving a widow. The District Grand Lodge held that $500, one-half the endowment, should be paid to his widow, and the other half divided equally among his children. Appellant claims that the declaration was wholly void, and thereby the whole sum was payable to his widow.

The Court holds that the declaration of the deceased brother is valid to the extent of his power to make it; that the distribution, as directed to be made by the D. G. L., was correct. Its action is affirmed and the appeal dismissed.

Abraham, P. J., Shroder, Cohen, Greenebaum, Wolf, Kraus and Levi, JJ., all concur. Sanger, J., No. 1, declines to vote, having taken part in the action of the Grand Lodge.

The lodges are notified that after the decision of this cause District Grand Lodge, No. 8, located in Germany, selected Brother M. Goodhart, of New York, as its Judge, who thereafter became a member of the Court.

JOSEPH ABRAHAM,
President of the Court.

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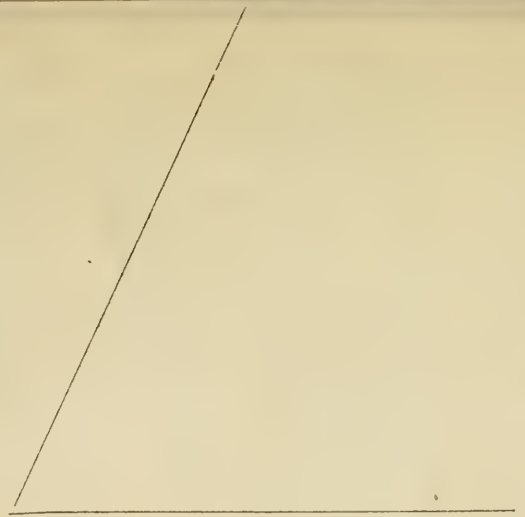
Dr. SECRETARY'S ACCOUNT WITH THE TREASURER. Cr.

1885.			
March	1,	Balance,	$348 41
"	20,	Isidor Bush, Loan,	1,000 00
"	20,	North State, No. 222, for "Alliance,"	22 00
"	20,	From District No. 3,	260 00
"	25,	Isidor Bush, Loan,	1,000 00
April	29,	From District No. 3.	40 00
May	11,	" " " 7,	290 00
Sept.	3,	" " " 1,	1,609 40
"	13,	" " " 2,	450 00
"	22,	" " " 4,	430 60
Oct.	14,	" " " 2,	163 80
"	14.	" " " 7,	25 00
"	14.	" " " 7,	302 65
"	19,	" " " 3,	419 20
"	26,	" " " 1,	222 80
Nov.	17,	" " " 8,	190 00
Dec.	11,	" " " 6,	339 00
"	29,	" " " 6,	180 60
"	29,	" " " 5,	383 00
1886.			
Jan.	22,	" " " 3,	307 20
"	29,	" " " 1,	1,286 58
March	8,	" " " 7.	264 70
April	27,	" " " 6,	350 90
May	4,	" " " 7,	76 50
"	12,	" " " 8,	170 55

1885.			
March	30,	Postage,	$2 97
"	30,	Clerk's Salary,	75 00
April	3,	" German dep't.	19 43
"	3,	Translating for History.	35 00
"	3,	S Oppenheimer, Stenographer,	21 40
"	16,	Drawing Charter on Parchment for No. 8,	12 00
"	17,	Compiling for History of Order,	25 00
"	18,	Stationery for Convention,	219 50
"	25,	Compiling for History of Order,	25 00
"	25,	S. Hamburger, expended at Convention,	25 64
"	25,	Isidor Bush Loan returned,	1 000 00
May	2,	Compiling for History of Order,	25 00
	2,	A. T. Jones, services as Secretary of Convention,	100 00
"	2,	S. Hamburger same,	50 00
"	2,	J. S. Marks, same,	50 00
"	9,	Stationery and Printing,	19 50
"	18,	Compiling for History of Order,	75 00
"	29,	Clerk's Salary,	75 00
June	1,	Stamps, including Cables and Telegrams,	29 15
"	1,	Clerk, German Department,	75 00
"	1,	Compiling for History,	50 00
"	15,	Stamps for Treasurer for 1885, including Express, etc.,	25 00
July	29.	Printing and Stationery,	111 75
"	30,	Advertising, etc.,	15 65
Sept.	3.	D. G. Lodge No. 1, for Expenses at Convention,	1,293 84
"	21,	L. Woodle, Stenographer..	75 00
"	28,	Copying for Court of Appeals,	8 40
"	28,	Jos. Abraham, attending Meeting Court of Appeals,	75 00
"	28,	S. Wolf, same,	50 00
"	28,	M. K. Cohen, same,.	20 00
"	28,	Leo N. Levi, same,	100 00
"	29,	Clerk s Salary,.	75 00
"	20,	Postage,	5 60
Oct.	1,	Printing Proceedings of Convention, and Stationery,	1,105 50
"	21,	Wm. Lovenstein, attending Meeting Executive Com.,	34 70
"	24,	Isidor Bush, same,	58 00
"	24,	Joseph Bien, same,	100 00



			$10,132 89
1886.			
May	24,	Balance in hands of Treasurer,	$2,423 56

	"	27, Josiah Cohen, same,	35 00
	"	29, Cables and Stamps,	5 40
Nov.		5, Stamps, Express, etc.,	10 75
	"	24, Printing and Paper of 1 000 Cards of Withdrawal,	22 75
	"	30, Letter Heads for Court Appeals,	31 00
	"	30, Traveling Cards,	33 75
Dec.		9, Clerk's Salary,	75 00
	"	10, District No. 5, Loan, as per Resolution of Ex. Com.,	750 50
1886.			
Jan.		12, Translation for History of Order,	50 00
	"	20, Clerk's Salary, German Department,	150 00
	"	21, Cables, Freight and Stamps,	7 05
Feb.		1, Isidor Bush, Loan returned,	1,000 00
	"	18, Jos. Abraham Printing Appeals, Seal, Stamps, etc.,	23 00
March		19, Postage Stamps,	12 60
	"	19, Clerk's Salary,	75 00
April		21, " " German Department,	75 00
	"	28, Telegrams, Express, etc.,	6 80
May		24, A. Kraus attending meeting, Sept 1885, Court of Appeals,	64 00
			$7,709 33
Balance in hands of Treasurer,			2,423 56
			$10,132 89

COMPARATIVE STATEMENT OF THE CONDITION OF THE ORDER JANUARY 1st, 1886.

Date.	Number of Districts.	Number of Lodges.	Number of Members.	Deaths during the preceding year.	Amount of Benefits paid during the preceding year.	Total amount of Funds.
January 1st, 1885,	7	329	25086	248	539,928.48	818,548,83
January 1st, 1886,	8	335	25129	178	453,583.24	815,082.54
Increase,	1	6	43	—	—	—
Decrease,	—	—	—	70	86,345.24	3,466.29

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